









UNDER THE SUPERINTENDENCE OF THE SOCIETY FOR THE  
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By Order of the Committee,

THOMAS COATES, *Secretary.*

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RECENT IMPROVEMENT OF MEDICAL EDUCATION\*.

WE notice these publications because they seem, with others that have issued from the press during the last few years, to present proofs that medical education in England is assuming a much higher character than that, which, until within a few years past, belonged to it. Several other lectures might have been added to the list at the head of this article, but those, which by their more recent date would be the most adapted to it, have not appeared in the authorised shape which would warrant any critical notice of them. The late introductory lecture of Dr. Elliotson is one, which, if separately published, we should have more particularly referred to as evincing the improved spirit in which medicine is now cultivated. The public have so evident an interest in this subject, that no apology is required for diverting the reader's attention from general education to professional.

When the reputation of the school of Leyden declined, that of Edinburgh began to be conspicuous, and by a happy succession of able and industrious men, its fame has been maintained almost undiminished, even to the present day. The first Monro, and Dr. John Gregory, the author of the *Lectures on the Duties and Qualifications of a Physician*, are indeed no more; but they not only inculcated lessons of

\* I. *Lecture Introductory to the course of Anatomy and Physiology*, delivered at opening of Session, 1831-32. By Jones Quain, M.D., Professor of Anatomy and Physiology in the University of London, p. 22. Taylor, 1831.

II. *Lecture Introductory to the course of General Anatomy*, delivered in the University of London on Wednesday, October 6, 1830. By James R. Bennett, A.B., one of the Professors of Anatomy, p. 23. Taylor, 1830.

III. *The Cyclopædia of Practical Medicine*. Edited by John Forbes, M.D., F.R.S., Physician to the Chichester Infirmary; Alexander Tweedie, M.D., Physician to the London Fever Hospital; John Conolly, M.D., late Professor of Medicine in the London University. Parts I. and II. Sherwood, 1832.



wisdom whilst they lived, but left the school, of which they were the ornaments and support, very strongly impressed with the spirit of liberal study by which they were animated. Cullen and Brown, with their friendship and their rivalry, have also passed away; but the former left in his *First Lines* the most perfect models of medical descriptions, with many admirable specimens of ingenious and candid reasoning; whilst the latter, amidst some of the errors and irregularities too often associated with brilliant talents, led many an aspiring youth after him in the path of original inquiry, and excited a zeal unknown before in the tame pursuits of medicine. Hope *primus*, Monro *secundus*, worthy of his father, Home, Hamilton, Rutherford, and the venerable and excellent Andrew Duncan,—all these, too, have now closed their long and useful lives; but the ardour with which anatomy, botany, and other branches of medicine, are well known to be pursued in Edinburgh, sprung originally from them, and the benefit ought to be had in eternal remembrance. Dr. Gordon, one of the first physiologists of his time, whose fame had already spread over all Europe, was snatched away when his precious labours had little more than commenced. In Dr. James Gregory the school soon afterwards lost one of its firmest supports. He was a man of the old time, ‘when there were giants,’—of a most vigorous understanding and a most acute penetration, possessed of great learning, and filled with an utter scorn of anything approaching to quackery or affectation. As a lecturer he was without a rival,—dignified, eloquent, and forcible. Never perhaps again will the medical student possess the rare advantage of following so clear, so powerful, and so sincere a mind through all the labyrinths, and mysteries, and mummeries of medicine. It was impossible for any one, who had ever heard of the manner in which the philosophers of Greece were accustomed to teach the youth of their times, to sit in his lecture-room without feeling a kind of pride in attending the daily lectures of a master who sat amongst them as one inspired with all the greatness of a period hallowed by time and classical associations. To him it was certainly, in a great measure, attributable—to the influence of his manly and independent character, worthy of the distinguished name he bore,—that the reputation of English physicians stood so high during the latter part of the last and the commencement of the present century. The general character of his pupils was certainly that of liberal and enlightened practitioners and learned men. He, too, is gone. / Of those who now fill

the honoured chairs of the Edinburgh university, it would be difficult to speak without falling into the expression of partialities on the one hand, and perhaps prejudices on the other, which have no immediate connexion with our present subject.

Great as was the fame of the learned persons whom we have mentioned, and well as it was deserved, there were other circumstances which contributed to the popularity of the Edinburgh medical school. The students of medicine have always been distinguished by more than ordinary distaste for the restrictions imposed upon them at the English universities. London, the only place in England where anatomy or medicine could be learnt, had no medical honours to bestow. The period of study required at Edinburgh did not, until lately, extend beyond three years; and the student was enabled to live with comfort in Edinburgh, in the enjoyment of good society, for a sum which would barely have maintained him, in London, in some obscure garret in Tooley Street in the Borough, at a distance from all polite amusements, and with few or no opportunities of associating with those whose company or discourse would do him any good.

In proportion as Glasgow and Dublin possessed, and possess, the advantages which were and are enjoyed by Edinburgh, the medical schools of those places also flourished and still flourish. Each could boast, and can yet boast, of very able teachers, attended by numerous pupils. But London long stood still—a mere school for general practitioners, or for apothecaries; and, in many respects, an imperfect and objectionable school.

The London students, intended for the most part for the inferior walks of the profession, confined in their circumstances, and almost uneducated, were sent to London by those who could often but ill afford the expense, to obtain, in the course of a few months, all the knowledge of their profession, except what little they had gained in a long and servile apprenticeship. Taken from school, perhaps, at thirteen years of age, and consigned, for seven long years, sometimes to a self-sufficient and tyrannical master, such unfortunate youths were kept, during all the years when they were ripening into manhood, and when, perhaps, every feeling of ambition was kindling in their minds, in the prison of a back shop in the country, among larger coloured bottles, 'to make up a show,' and lesser ones, which they were diligently taught how to fill and how to cork. Pills, also, were they taught to make, and boluses; and how to extract blood and reluctant teeth from

enduring rustics. But beyond this their education could hardly be said, in general, to extend. If the master happened to be a little better informed than the generality, his apprentice had the indulgence of poring over some ancient book of descriptive anatomy, illustrated by a dilapidated skeleton; and to this was perhaps added a vade-mecum of physic, in order that the apprentice might take upon him to attend all the poor of all the parishes farmed by his employer. A young man, thus circumstanced, had, to be sure, his consolations. Except his master, and the principal lawyer, and the clergyman, he was the greatest man in the village or the little town; and like other great men, had temptations to commit various faults, and to indulge in various fopperies, which his humble admirers regarded with a dangerous degree of indulgence.

Thus prepared he came at length, with the first burst of his freedom, from the darkness of his seven years' servitude to the light of the great metropolis: and well, indeed, was it for him if, before this migration, and as he grew up to man's estate in ignorance and idleness, he had not become converted into a vain as well as an uninformed person, or had not gained some village notoriety for habits nearly bordering on vice.

When he came to town, his own master, and with a six months' supply of money, he was thrown at once into a crowd of young men, most of whom had been brought up exactly in the same way, and was often guided by their advice alone in the important choice of a teacher. London had always eminent teachers of anatomy and surgery, and sometimes able teachers of physic; but the latter were considered as persons of remarkably little consequence: they gave their lectures at some obscure hour, chiefly selected with the humble motive of not interfering with the anatomical or surgical lectures, or with the hospital; their pupils were few, and their lectures were meagre,—the whole subject of medicine being compressed into less than forty lectures. Among them, however, were some most celebrated men, who would have done better things for medicine, if medicine had been more encouraged. In the state in which they found the London school, where medicine was not in any shape acknowledged, it being entirely passed over at all examinations, they did little to promote the science or to raise the tone of physic. No book appeared in London which will bear comparison, as a book for students, with the elegant and liberal lectures of Dr. John Gregory, with the *Conspectus Medicinæ Theoreticæ* of his not less distinguished son; and not a

single production worthy of being placed even in the same library with Dr. Cullen's *First Lines of the Practice of Physic*. Whilst the Edinburgh teachers were making physicians, the London teachers were making tradesmen. Whilst the Edinburgh teachers were becoming celebrated, each in his department of teaching, the London teacher was lecturing on several subjects, without time to prosecute original inquiries into any,—lecturing, perhaps, at nine in the morning on *Materia Medica*, at eleven on *Chemistry*—attending the hospital at twelve, and delivering a lecture at the close of a fatiguing day, three evenings in a week, upon medicine. The hours and days of these duties were, of course, various; but it was not at all uncommon for all this to be undertaken by one person, sometimes from necessity, and sometimes because the school was perhaps infested with men of the large ambition of Bottom the weaver, wishing at once to perform *Pyramus*, and *Thisbe*, and the lion.

In anatomy and surgery, we have said, London could always boast of distinguished names, and these names are rendered illustrious by imperishable works; but the oral lessons of some of the most celebrated were necessarily adapted to the peculiar audiences for which they were prepared. They were, on the whole, glittering and showy; sometimes strikingly and plainly instructive, but often little better than mere rant concerning the folly of study as opposed to practice, and the ignorance of physicians as opposed to the brisk knowingness of surgeons. In lectures, guiltless of grammar, medical learning was derided as the closet-dreams of speculative fools; and a sort of bold swaggering method and manner were introduced in the place of the delicacy and gentleness by which a healer of diseases should be characterised. To drive fast, to talk loud, to laugh heartily, and to use the knife freely, were considered as constituting the perfection of the medical character.

In no department of education has a more complete revolution been effected than in that of the profession which, even within the last twenty years, presented not a few of the faults we have just described. It is difficult, in improvements almost simultaneously commencing, and arising out of the improved spirit of the times, to assign the proper share of honour to each person engaged in bringing about the most salutary changes. Not to mention living teachers, gratitude requires that the names of Fordyce, W. Hunter, Denman, Baillie, Currie, Pearson, Clarke, Cline, Armstrong, and Abernethy, should not be forgotten. The peculiar excellencies of most of these several lecturers is yet well remembered by

many,—of the two last named by a great majority of living practitioners.

There was conjoined with those qualities which excited admiration in Dr. Armstrong, so sensitive a jealousy of the reputation and success of all who came within the arena of competition with him, that few men have died leaving the public more equally divided into those who censure and those who praise him. Animated by a restless ambition, he came to London from a remote provincial practice, with little else to depend upon for advancement than an ardent spirit, an active mind, and an industry which nothing could tire. There is much reason to think that his attainments were, at that period, of a very slender description; but, once placed in the great theatre of London, his enthusiasm was kindled, and whilst experienced men were prognosticating nothing but his disappointment and ruin, he became at once a celebrated practitioner, and, soon afterwards beginning to deliver lectures, acquired a greater share of popularity with the London students than any man of his time. Something of this was due to what may be strictly considered as faults both in the physician and the teacher: his limited acquaintance with medical literature made him the more attached to such of the older authors as he happened to have read, and more prone to believe his views infallible than those generally are who have looked widely over the speculations of other men. Reverencing no physicians but Hippocrates and Sydenham, or, certainly, none so much, he undoubtedly believed that he, and he alone in his generation, was of the same mould; and he laboured as became a man filled with this great belief. He was firmly convinced, that by his writings the whole face of medicine would be changed, and he avowed his conviction with an earnestness which made it impossible to doubt his sincerity. His warm imagination often led him, in his lectures, away from the unattractive field of physic, even into regions of politics and romance. He would apostrophise the departed spirit of Canning; and when he spoke of himself, and of the justice that would be done to his memory by posterity, he spoke with warmth, with emotion, with tears; and his youthful audience, without reflecting how very little these things had to do with medicine, were warmed, and moved, and wept with their master. No session passed without finding him engaged in some pursuit which newly interested him, and recommending some peculiar practice to which he had transferred a somewhat unsteady faith. For a few years he made all his pupils indiscriminate in the practice of free bleeding in fevers; his books spread the

same doctrine throughout the whole country; and although the practice led to the death of many patients, he was as blameless when he advised as when he subsequently abandoned it. For a time he was enchanted with the powers of colchicum; and before his death the numerous changes of opinion which he had undergone regarding the powers of medicines, seemed to be settling down into scepticism concerning the properties of them all,—a point from which he might have commenced with great advantage.

All this, however, did good in the schools. It awoke the student from stupid and thoughtless acquiescence in old views, gave an interest to the study of medicine, and prompted many original observations and investigations. But the teacher was soon taken from his admiring pupils. A constitution, never very strong, gave way to the excitements of a life from which peace and rest seemed quite excluded. Symptoms of consumption appeared, and, industrious, ingenious, enthusiastic, full of hope of recovery, and largely ambitious to the last, Dr. Armstrong died when little more than forty years of age; not before he had effected considerable changes in the manner of teaching medicine in London, but before he had acquired that durable fame, for which perhaps it may almost be said that he sacrificed his life.

It is much to be regretted that the reputation of Mr. Abernethy, a man of great genius, of an inquiring and elegant mind, of great professional attainments, and a considerable share of general accomplishments, should be as it were overshadowed and disfigured by the innumerable details of his eccentricities, which constitute almost all that the public know concerning him. He, who by his masterly writings, and by his example, induced the surgeons of his time to look deeper than they had been accustomed to do for the causes of local, and what are commonly called surgical, diseases; who pointed out the numerous sympathies existing between the organs of digestion, and all parts of the body; and furnished the surgeon with principles of practice of the widest application—is too often spoken of, as a man who had but one idea, that of digestive disturbance, and who applied it to every case. Equal misconception exists, we apprehend, regarding his private and personal character. His warm benevolence, his kindness in the circle of his home and of his friends, the originality, variety, and force of his conversation, and his singular integrity and independence, &c. &c. if not altogether unnoticed, at least viewed through the medium of his oddities; for some of which, it must indeed be confessed,

there is no reasonable way of accounting. In the performance of his duty as a lecturer, he was perhaps never equalled. He seemed to be master of every kind of eloquence which teaching requires. If he frequently preferred linking important points of practice with ludicrous anecdotes, he well knew that his auditors were of a description to prefer such amusing illustrations to the dryness and gravity of precept; and that if the anecdotes were remembered, (and told as he told them, it was impossible ever to forget them,) the practical points would go along with them. But when he had shaken the class-room with merriment, he well knew how to compose and tranquillize his delighted pupils. The irresistibly comic expression of his countenance, which at such times certainly bore some resemblance to Munden's, no sooner gave way to the expression of seriousness and dignity, which his features were equally capable of assuming, than a reflection of these changes might be seen in the young men, who sat on the crowded benches before him, whose expanded countenances were straightway gathered up into an expression of respectful attention. It was his delight to strip science of its jargon, its affected mystery, its vain pretensions; but no less so to present it to the youthful student, as in itself worthy of all respect and honour. His greatest fault was an incurable scepticism respecting the power of drugs. He contemned and despised, and scornfully treated, the whole *materia medica*. It would apparently have given him no deep concern if all the showy articles kept at Apothecaries' Hall had been washed away in a general deluge of pharmacy. The blue pill, the Plummer's pill, the infusions of gentian and senna, and the decoction of sarsaparilla, were almost the only preparations which he would have admitted into the ark. To all the druggists throughout the land, no mixture is more familiarly known than that which they so invariably find written in what they term 'the Abernethy prescription.' His maxim seemed to be, 'one disease, one medicine.' A prejudice which so narrowed the labours of prescribing and compounding was but too welcome to many of Mr. Abernethy's disciples, who applied his alterative treatment even to acute cases, and loudly professed, at the outset of their career, that they had no faith in any other method of proceeding; no regard, that is to say, for medicines, the various properties of which had never occupied their attention. Some of them also naturally became too regardless of local remedies, where such remedies would have been useful.—A respectable professional gentleman, residing in Lincolnshire, had for some years been rendered anxious on account of the

gradual increase of a tumour on his leg. He was obliged to give up hunting, and afterwards even riding on horseback ; and at length walking and every kind of movement became distressing to him. So he wisely determined to set his house in order ; determined to submit, if necessary, to an operation, made his will, took leave of his neighbours, and, accompanied by his wife, came up to London 'to consult Abernethy.' At an early hour on the morning after his arrival at the Hummums, he repaired to Bedford Row, and with a beating heart, knocked at the great surgeon's door, being prepared, with the help of his wife, to relate the history of his case from beginning to end. After uttering a few words of what to him was an eventful story, he was desired to put out his tongue, and then told to go back into the country, and take care of himself, for that nothing could be done for him. As for the leg, and the tumour, Mr. Abernethy would not even look thereon : and when the patient found himself once more on the outside of the house, it appeared to him almost incredible, that the interview to which he had so long looked forward, and in which he had at once feared to hear the sentence of an operation pronounced, and hoped to learn that he might get well, was really over ; and that he had nothing to do but to leave town by the same coach which brought him up. Mr. Abernethy's opinion was perfectly correct ; nothing could be done in the case : but the patient required to be comforted and soothed ; and although he could only get the same unfavourable opinion from Mr. Cline, whom he afterwards consulted, it was given after a more deliberate examination, and with that kindness which has power to reconcile a patient even to the loss of hope. This conduct on the part of Mr. Abernethy was unquestionably a great defect in the clinical teacher, if not in the man. In him it was counterbalanced by great talents, and great kindness on particular occasions, but it led to a kind of fashionable brutality in some who could imitate his roughness, although they neither resembled him in disposition nor abilities.

Yet with these defects, which we are far from alluding to with an intention of detracting from the merits of a great man, the pupils of Abernethy have been and are distinguished, in the remotest corners of the kingdom, by a knowledge of their profession, and a liberality of thinking, which is the best eulogium of the celebrated master for whose memory they one and all entertain a singular affection. No set of practitioners have indeed more discomposed the shallow solemnity of the ancient race of grave apothecaries, than the pupils of St.



Bartholomew's. That they have not unfrequently been guilty of pertness, presumption, and superciliousness, is not to be denied; but they have very largely benefited the community by carrying that knowledge into villages and hamlets, which was formerly only to be found collected round the large hospitals of considerable towns.

Within the last few years, two great schools of medicine have arisen in London, in which the labours of teaching have perhaps been more judiciously divided than in the older ones, and advantages have been gained by uniting experienced teachers with others who were unfettered by the habits of previously existing schools. In both, with one or two exceptions, each teacher confines his attention to one department; and in both the lectures are more frequent, and the courses longer—the instruction being consequently more extensive and more minute—than in any of the older London establishments.

It has been the good fortune of the medical teachers in the London University, and the King's College, to have to address audiences much better prepared by a previous good education, than were those to whom the more superficial lessons of some of their predecessors were delivered. The hurtful system of apprenticeships has undergone much mitigation; and time is afforded for education to be acquired at school, as well as, in many instances, for improvement afterwards, during the years of apprenticeship. Provincial schools have also been instituted in some of the large country towns; the attainments of the middle classes, by whom the medical profession is supplied, have become generally greater; and the Company of Apothecaries demand a much wider range of study than was considered necessary in time past. A large proportion of the young men by whom the medical class-rooms are now filled, consists of those to whom no teacher could hope to recommend himself, by depreciating science or even literature; still less could their minds be captivated by the coarse and indelicate jokes to which some of the older teachers might almost be said chiefly to owe their popularity: many of them have already been witnesses of what is passing in the medical schools of the Continent, where the study of medicine is acknowledged and encouraged; and although it might have been better for most of them to have delayed their continental studies till the completion of those which must be prosecuted at home, they have at least returned with sufficiently enlarged views of medical science to be dissatisfied with the bold dictates, which in 'the good old times' were heard with the most profound and unthinking

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faith. They have become convinced, that the *practical* knowledge, to which the illiterate and indolent part of the profession are prone to lay exclusive claim, is not a happy instinct, but the slow growth of observation, combined with careful study and reflection.

The very first sentence in Dr. Quain's lecture, alludes to 'the advantages and importance of a liberal education;' and in another part of the discourse medical students are very properly reminded, that general acquirement is as necessary for the maintenance of their proper rank in society, as professional acquirement is to enable them to discharge their duty with credit to themselves, and satisfaction to those who are committed to their care. Throughout the whole discourse may be perceived, in the way in which the connexion of anatomy with physiology, and of both with the practice of surgery, as well as physic, are dwelt upon, such liberal views as cannot fail, thus introduced to the student's notice, to animate and to direct him to proper studies. We cannot, however, but observe with regret, that the three departments of General Anatomy, Descriptive Anatomy, and Physiology, are all comprehended in the duties of one teacher. This is a bad custom of the worst schools of the old time. Physiology has been too long made a minor branch of the anatomical teacher's department. Even more important than anatomy, or at least demanding, in the present state of both sciences, more original investigation, it is quite impossible that it can be efficiently taught by any one who has the additional labour of preparing and delivering a daily lecture on anatomy. Yet of its importance, as regards a knowledge of the nature and of the treatment of diseases, both medical and surgical, no one can be unaware. An imperfect physiologist can never be a perfect pathologist. Many diseases are, as Dr. Quain justly remarks, mere derangements of functions, the recognition and understanding of which demands a complete acquaintance with all that relates to the functions in a state of health. Nor is the practice of surgery without its obligations to physiology, and physiological experiments:—

\*Experiment showed that a limb could maintain not only its life, but all its powers undiminished, even after the main current of its blood had been cut off;—experiment proved that the minute vessels of such a limb, when the additional current is thrown upon them, can not only enlarge by distension, but also become strengthened by an increased nutrition, so as to withstand the increased pressure which they have to sustain;—experiment, in the next place, showed that when a ligature is tied round a vessel, it is nearly cut through, (one layer of it only remaining to resist the force of the blood)—

and, finally, experiment clearly demonstrated that this division of the coats of the vessel, so far from exposing to risk, is the best means of safety, by inducing a rapid union of the sides of the vessel. Now, when we retrace the improvements which have taken place in the treatment of diseases and injuries of arteries, and find that they have gone on, step by step, and concurrently, with improvements in the knowledge of the properties of vessels, we shall see conclusive evidence that surgery (in that department of it in which it boasts the greatest advancement in modern times) is indebted for that advance to experimental physiology.—*Dr. Quain's Lecture*, p. 19.

Considerations like these, in addition to the well-known extent and attractive nature of physiology, do but induce further regret that any circumstances should yet exist in London, which prevent that kind of encouragement being given to scientific physicians, which would induce them to devote themselves entirely to its improvement, and to communicating a knowledge of it to medical students, who are commonly very eager to acquire it. It would be well for the interests of physiological science, if so delightful and useful a part of knowledge were more commonly sought by persons of liberal education; not intending to devote themselves to medicine: as there would then, at least, be no necessity for appending it to the vast subject of anatomy, as if its value were altogether secondary and subordinate.

The teaching of anatomy, even by itself, has of late years become an undertaking of no trifling nature. Whilst *descriptive* anatomy has become infinitely more minute, what is called *general* anatomy has been, it may almost be said, created as an addition to it. The student is no longer content with a knowledge of the forms and processes of the bones, the origin and insertion of muscles, the ramifications of arteries, veins, and lymphatics, and the structure of glands. He looks for the philosophy of anatomy. He requires a knowledge of the organic elements of the simple textures or tissues into which the solids are divisible. He seeks for large and general views of the properties and characters of all the constituents of the body. In the course of a very few years—perhaps in a shorter time—he will, with no less curiosity, demand instruction concerning the composition of the animal fluids and the science of animal chemistry, and this must lead to new arrangements among the teachers. At present, in the London University, the professors of chemistry and of morbid anatomy undertake the latter subject, whilst the general anatomy, which was the province of Professor Bennett, is made a preliminary to the course of that which is descriptive. A similar arrangement exists in Paris;

but it always appeared to us that the lectures on general anatomy at the *Ecole de Médecine* were imperfectly understood, *because* they preceded the descriptive part of the course, which, at the same time, they very grievously limited.

The *Anatomie Générale* of the celebrated Bichat, first introduced the subject to the notice of English anatomists. In the more condensed view of it given by Meckel, in the first volume of his work on Anatomy, the whole subject may be advantageously studied. It was first formally acknowledged in the English schools in 1830, when Professor Pattison suggested that it should be confided to his colleague, the title of whose introductory lecture is given at the head of this article.

Mr. Bennett was a native of Ireland, and had studied long and diligently in the schools of the Continent. His reputation as an anatomist was even greater in Paris than it had time to become in London before his untimely death. But an attempt to *teach* anatomy in Paris exposed him to many disagreeable circumstances, and he removed to London, where his success was not for some time at all equal to his merits or to his industry and ardent love of science. He lived to be greatly and justly admired for the possession of the rare and happy art of conveying knowledge with clearness to the minds of the least informed of his hearers. He had but delivered one course of General Anatomy, of which report spoke in the highest terms, when the interruptions of his health became more frequent. He was absent from his lecture-room for ten days or a fortnight; and before it was generally known that his illness had assumed an alarming character, it was announced that he was dead.

In the lives of Mr. Bennett and of Dr. Armstrong the medical student may read a useful lesson on the passing folly of a restless ambition. Both were ambitious, and both were jealous of the fame of others. Both partook of the sensitive constitution of the consumptive, and both were engaged in daily and nightly toils which such a constitution could ill-bear. Both had great difficulties to contend with, and both—when they seemed at length to have conquered these difficulties, and to have gained an eminence from whence they beheld before them all for which their aspiring minds so long had panted—sunk under the labours and the excitements by which that eminence had been gained.

The introductory lecture of Professor Bennett contains a condensed but highly interesting view of the laws which govern the formation of organized bodies:—

‘It is by these laws,’ he says, ‘that variety in form and

structure is determined. According to them, animated bodies receive certain degrees of organization, which enable us to divide them into their respective genera and species. But in their formation they all commence in a similar low origin, and as before observed, it is solely upon extent of development that the form and the functions, not only of the animal, but of its several parts, depend. Let us suppose, for instance,—and there may be some grounds for the supposition,—that the ova, from which four different animals are to be produced, are perfectly identical, and that these being placed under the necessary favourable circumstances, set out at the same moment in the march of formation. Now, if after a certain progress, one of these ova be arrested in the course of its composition, the result is, that we shall have an animal of a low degree of organization, as, for instance, a fish; from the second ovum, where the development has proceeded farther, we shall have a reptile; from a third, where it has been continued still farther, a bird; and from a fourth, a higher degree of perfection is attained in a mammiferous animal. But it is to be particularly observed, that at no period of its development does an animal of a high class resemble in its *totality* an animal of a lower class; and this arises from the circumstance that all the organs are not synchronous in their development: one is more rapidly formed than another; while one organ resembles its corresponding organ in a low animal, another will be analogous to that of a much higher animal. Thus, at the very moment that the nervous system may be on an equality with the nervous system of a reptile, the heart may have surpassed the heart of a reptile, and be analogous with that of a quadruped. Again, the external form or shape is infinitely more rapid in assuming its proper characters than any organ or portion of the system. At no period, therefore, will a human fœtus, for example, be found, in its totality, analogous to any animal whatsoever; for at any particular period of its development, one organ may place it in a low rank, while another may elevate it to a high rank. In this order we find the more perfect animals passing in their formation through a series of phases or degrees of development, corresponding to the permanent conditions of the lower.—p. 11.

These are views of the subject of development which come to the pupil with all the recommendation of novelty, and have a tendency to enlarge his conceptions of the studies proper to one devoted to the sciences of medicine and surgery. To those who have not access to works on this subject (as to Tiedemann's excellent Treatise on the Anatomy of the Human Fœtus, which has been translated into English), and who may have paid no previous attention to it, we would recommend an immediate perusal of the whole of this short lecture. We feel convinced they will not stop there, but rather be led on to a study at once appropriate and greatly pleasing. What can be more interesting, for example, to the young surgeon, who takes *any* interest in his profession,

than the following exposition of the development of the *circulatory* system of the *fœtus* :—

‘ In the first moments, when the *fœtus* presents a semi-fluid mass, no vessels are discernible ; the fluids circulate in canals grooved in its substance, as is the mode of circulation in certain zoophytes, as the medusa. A principal vessel next appears, a sort of aorta, in which the blood moves to and fro, as in worms, where no heart can be said to exist. Advancing further, the rudiment of the heart begins by the principal vessel dilating at a point into a little pouch or sac ; and thus we have the circulatory system of certain crustacea and arachnides. The sac, at first single, is next separated into two cavities, by a transverse septum proceeding inwards from the sides, or, as Meckel states, by a second dilatation taking place from the bottom of the primary sac, the first being the auricle, the second the ventricle. Here we have what is termed a single heart, such as is found in fishes. This is now to become a double heart, and that object is attained by two perpendicular septa being formed, by which each auricle and each ventricle is divided into two. That of the ventricles first appears ; and if it be arrested in its formation, we have the heart of some of the superior reptiles, where this septum remains incomplete. Lastly, the septum of the auricles is formed, but not until after birth is it completed, a large opening remaining, which is known as the foramen ovale. At this stage of the development the circulatory system of the *fœtus* is analogous to that of amphibious animals, where the auricles constantly communicate for certain purposes connected with their respiration. Here again we occasionally find the development arrested in the human subject, and a very distressing disease follows the non-completion of the auricular septum after birth. With regard to the great vessels, we find the aorta forms a distinct trunk before the pulmonary artery appears ; and during the entire period of uterine life, the two vessels communicate by the ductus arteriosus. Thus, in several reptiles, we have two aortæ arising from the ventricle, which, after a short trajet, unite into a single trunk ; and in some animals, as the tortoise, the aorta and pulmonary artery always communicate by a large canal. In the number and disposition of the vessels, we find varieties corresponding to the different kinds of animals ; and thus it happens, that in the human subject, the natural order is frequently departed from, and that followed which belongs to some other animal. In this manner we can account for what is of material importance to the surgeon,—the variety so constantly met with in the course and distribution of arteries.’—p. 16.

‘ None but those accustomed to the old drudgery of dissection, under the superannuated system, when the object was merely to ascertain the number of the arterial branches and their situation, can fully appreciate the advantage of introducing the student to views of this kind. By the old method his hand and his eye were occupied, and his memory was

loaded; by the new his mind is exercised and informed. By the old he was taught to dissect without being much interested in dissection, or he dissected with a view to operations, which he was never afterwards called upon to perform. By the new he dissects with constant acquisitions of knowledge, and, whilst he learns anatomy, and may become no less expert as a surgeon, he obtains many glimpses of physiology, of pathology, and of natural history.

It affords an additional assurance that the attainments of the practitioners educated in London are greatly on the increase, to know that in the teaching of the *practice* of medicine the same attention is paid to giving more full and complete information. The want of hospitals, in connexion with the two great schools recently established, is a serious obstacle to the proper illustration of medicine by examples; but we believe that much more care is taken than formerly to connect symptoms with precise states of functional disorder and structural alteration, and to explain the administration of medicines according to rational principles. The institution of a separate chair for morbid anatomy in the university of London, and we believe also at Guy's Hospital, will be attended with many advantages. At the university, Dr. Carswell's splendid drawings, illustrative of morbid changes of structure, are such as no school in Europe can boast of. They are also used for illustrating the lectures of Dr. Elliotson, as they previously were by Dr. Conolly, in the same manner as drawings had already been for some years employed by Dr. J. Thomson, of Edinburgh. The student, who enjoys all the advantages of illustration now afforded by those who profess to teach medicine and the *materia medica*, can hardly conceive it possible that but a few years ago he would never have seen a preparation or drawing, or any specimen of medicinal substances, during the whole course of his attendance on lectures delivered in the most celebrated schools of this country.

There is still one department of teaching which requires much amendment—the department of *clinical* teaching. The clinical courses at Edinburgh are among the most valuable parts of the excellent system pursued there; and of late years there have been clinical lectures, so called, at least, in most of the London schools. In Edinburgh the clinical professors are remunerated for the time they devote to this very important duty, whilst, in London, it is generally performed gratuitously and imperfectly. With some exceptions, therefore, the clinical lectures in London are quite undeserving of the name; and how little *clinical* they are, or applicable to the

patient at the bed-side, and to particular cases, may be sufficiently known by their frequent publication. There should, we presume, be some difference between a lecture given on the text of one or two or three patients, and a general disquisition on the nature and treatment of the disease,—between a lecture to junior pupils, and a lecture to the public. If the examples are of no use to the lecture, then the lecture may be a very good one to publish, but not a clinical lecture; and if the examples really illustrate the lecture, nothing can well be conceived more useless than to publish the lecture without the examples. The best clinical lecture will always be the least fitted for publication. The clinical teacher has to show the student how to use his eyes, his ears, his hands; how to investigate symptoms; how to reason upon them; how to prescribe; how to look for the effects of the medicines; and much more which it would be quite impertinent to present to the public in print.

Up to the present time no system of clinical teaching has been adopted in any school of London which is to be compared, in point of utility, with that so long pursued in Edinburgh, and which was, perhaps, never equalled except in Vienna during the time of the celebrated John Peter Frank. That distinguished physician was invited from Pavia by the Emperor Joseph, and his fame, and still more his clinical method, attracted students from all parts of the Austrian empire, and from most of the countries of Europe. He was driven from his professorship by the intrigues of court physicians, but his clinical lessons became the model which most other European schools followed. London alone has seemed to disdain all such examples, or is only now beginning to copy them.

Coeval with the progressive improvements, glanced at in the present article, has been the appearance of numerous and valuable text-books in anatomy, physiology, surgery, chemistry, botany, and the *materia medica*. Every thing that was practicable seems to have been done in these departments for the assistance of the student in hours not occupied by attendance on lectures. The books have become better and cheaper; and the plates, in such as require plates for illustration, incomparably superior to those in the older works, more convenient as regards their size, and far more exact and elegant as regards their execution. In the practice of medicine alone, long the most neglected branch of medical education in London, little or no improvement of this kind has taken place. Since the appearance of Dr. Cullen's book, half a century ago, nothing has been published



deserving the name of a system of physic. The Edinburgh teachers have been content to republish it with an appendix, in which inconvenient form it is certainly more useful to the student than the works published as medical text-books in London. Of that of Thomas, it may at least be said, that it ranks a little higher than that of Buchan. The works of Dr. George Gregory, and of Dr. Macintosh of Edinburgh, although very far from being destitute of merit, are not exactly what the student requires. The great work of Dr. Mason Good is doubtless a valuable piece of medical literature; a monument of great industry and great learning; but so fantastically arranged, so overlaid by a barbarous nomenclature, and so deficient in practical information, that there are few works to which the young practitioner or the student can be referred with less advantage. It is the literature, and not the practice, of physic.

The explanation of this continued want of a good system of medicine is, perhaps, that the time when such a work could be well composed by any one man has gone by. The science of practical medicine has become too vast to be shaped into a book by any individual writer, let his industry, or his research, or his zeal, be what they may. Even, however, as regards monographs on particular diseases and points of practice, there is a very evident deficiency on this side of the channel; the more conspicuous because of the ready comparison that may be made with the productions of the Parisian press. Yet no French author has been found, no industrious writer among the most industrious of writers, no book-maker among the most accomplished of book-makers, to attempt so ambitious a work as a system of medicine. The French have, however, done better. In the '*Dictionnaire des Sciences Médicales*,' in the '*Dictionnaire de Médecine*,' and in a similar undertaking now in progress, in which some of the most eminent French physicians and surgeons are engaged, the '*Dictionnaire de Médecine et de Chirurgie Pratiques*,' we have most valuable works on practical medicine, the productions of a great number of eminent men, each of whom has undertaken the subjects with which he was best acquainted. It is certainly extraordinary that the first attempt to produce a similar work in this country should have been delayed to the present time. The French Dictionaries are decidedly too voluminous; for although the size of them would not of itself be a valid objection, they contain many articles which might have been omitted with advantage. This observation is particularly applicable to the '*Dictionnaire des Sciences Médicales*,' in which there are some contributions affectedly

philosophical in their character, (the article *Femme*, and others of that description, may be alluded to as examples,) and useless, if not worse than useless, to the inexperienced medical reader.

'The Cyclopædia of Practical Medicine,' now in the course of publication in London, cannot fail, if kept free from such errors, to be a valuable addition to our English medical literature. The contributors to it are numerous and highly respectable, and, for the most part, well known to the public. We leave any minute critical notice of this work to the medical reviews; but, in connexion with the preceding observations, we may remark, that the mere titles of the subjects treated of in the two parts already published, afford sufficient indications of the enlarged sphere of a medical practitioner's observation. The first article, for instance, is entitled, *Exploration of the Abdomen*, a title for which the older practical works in the English language would be searched in vain. In this article, written by Dr. Forbes, and which may be said to have a *clinical* character, full directions are given concerning the inspection, manual examination, and percussion of certain portions of the surface of the body, with a view to the detection of whatever diseases may lurk beneath. The next article, which attracts attention to a subject yet almost new in English practice, is that on *Acupuncture*, by Dr. Elliotson. The articles—Change of Air, Amenorrhœa, Anæmia, and Anasarca, mark the more exact attention paid both to the distinctions of diseases and to remedial agents in the present times than formerly. The disease called Angina pectoris, of which few, if any, previous works give an exact and full account, is described in a very able and comprehensive article under that head; whilst under the heads of Aneurism of the Aorta, and Auscultation, we have the most complete, and yet the most condensed, account of the application of the *stethoscope* to the chief diseases of the heart and of the lungs that has yet been presented to the English reader. Dr. Forbes and Dr. Hope, the authors of these articles, are not only familiarly acquainted with the foreign works on these subjects—Dr. Forbes, indeed, as the translator of Laennec—but have added new value to the discoveries they describe by original and careful observation and experiments.

The last thirty years have produced more changes and more improvements in most of the departments of medicine, than had been effected within double that period, or, indeed, it may be said within any one century, since the days of Hippocrates. It is impossible to allude to the morbid anatomy, pathology, and symptomatology of the brain, of the lungs, of the heart,

and of the intestinal canal, without reminding those who are even slightly tinged with medical learning of almost innumerable works relating to that subject. Not to dwell on the investigations of foreign and of British physicians relating to some obscure and almost before unknown diseases affecting the intestines and the brain, an exactness has been given to our knowledge of diseases of the heart and of the lungs which may be most complacently contrasted with the acknowledged doubt and confusion in which various and serious affections of those important organs were previously left by authors who wrote concerning them. The new methods of exploring the diseases of the chest have also communicated an exactness to the methods of inquiring into the disorders of other parts of the body. Symptoms are now more carefully observed, and referred with more precision to their origin; and many false theories, each of which was once a source of fleeting fame to bold adventurers in medical doctrine, have been swept away as they well deserved.

The mere extent and rapidity of these changes in medical science have made some summary of them indispensable to the student, to the country practitioner, and to those engaging in the public service as physicians or surgeons. The Cyclopædia therefore appears at a favourable time; and its success will be commensurate with the fidelity with which it conveys to the reader a representation of the actual state of medical science both in this country and abroad. If a judgment may be formed from the parts which have already appeared, or any conclusion drawn from the established reputation of many of the contributors, the Cyclopædia will be conducted in a manner to effect all this, and thus take its place among the most useful productions of the British medical press. Both editors and contributors, however, engaged in what ought to be a great undertaking, must keep in mind that such a work will be read in other countries; and they must also avoid disfiguring and cramping any of the articles, with the expectation of competing with the compendiums, vade-mecums, and dictionaries already existing in our language. Of such compilations there is no want; but a work on a more extended scale, the fruit of many labours, so arranged as to admit of easy reference, and so complete as to create no disappointment in well-educated medical readers, is, and has long been wanted, and will be eminently serviceable.

On a review of the present state of medicine, amongst many openings to future discovery, two seem to be particularly observable. One is that which will lead, it is to be hoped, to more certainty respecting the actual effect of medicines, and

to an enlargement of their powers. But this demands so long and so careful an observation, so calm a judgment, and such philosophical patience, that it would be hazardous to prophecy its early performance. The public are so willing to believe in any of the alleged effects of medicines, on the mere assertion of any one individual, that few will be found willing to engage in the ungrateful task of disabusing them.

An improvement which will be effected much sooner, and which will materially change the whole face of medicine, will arise from a minute investigation of the state of the fluids of the body, and especially of the blood. Something has already been done in this department, but much more is evidently in progress. The old humoral doctrines, not so far from truth as has been supposed since their downfall, were overthrown by the superabundant fancy of those who meant to support them. More exact observation, with the help of modern chemistry, will substitute facts for imagination, and, at least, bring the pathologist one step nearer to a knowledge of the laws both of healthy and morbid actions. That it will do more, we are not sanguine enough to assert, whatever those engaged in such inquiries may fondly conceive; but it will be so interesting to mark their progress in a path too long forsaken, that we shall doubtless have a future opportunity of noticing their labours, and, we trust, of recording their discoveries.

#### THE UNIVERSITIES OF SCOTLAND.

THE Scotch have long enjoyed the reputation of being, as a people, among the best educated in Europe; and in a certain sense this character is well deserved. The institution of parochial schools has had the effect of maintaining in Scotland perhaps as extensive a diffusion, as is to be found in any other country, of a knowledge of the mere elements of learning, including not only the primary arts of reading and writing, but some acquaintance also with the other branches of education most useful in common life. Throughout the greater part of the country, the practice of parents sending their children to school to learn at least to read and write is, and long has been, all but universal; so that an entire ignorance of these valuable acquirements—the token and test, as they may almost be termed, of civilization—in a grown-up person is exceedingly rare indeed. And scarcely less general, among even the poorest classes of the male population, is a degree of culture somewhat beyond this. Few leave school without learning a little arithmetic. Those who intend to be artizans,

usually add to that attainment some knowledge of mensuration, and other branches of practical mathematics; or, if they cannot compass this extent of instruction in their boyhood, they repair again to school after they have become young men, and, by giving their attendance during such hours as they can spare from the labours of the workshop, finish what had been left undone. In some districts, at least, it is common for even farm servants to improve their skill in casting accounts, or perhaps to learn something of land-surveying, by returning for a short time to school during the less busy season of the year. Of late years, those who are to be shop-keepers often study book-keeping. It used to be more generally the custom than it is now, for the sons both of the landed proprietors of the parish, and of the superior class of farmers, to complete their school education by devoting a few years to the study of Latin; but even now there are not, we believe, many village schools in the more cultivated and populous parts of the country, which have not always some pupils learning this language. The time that used to be given to Latin, however, is now in many cases employed in the study of French or geography, or some other branches of knowledge which have been found of more practical utility.

This statement will show the description and amount of the mental culture diffused among the population generally. But it has always in Scotland been considered an essential part of the purpose of the parochial schools, that they should serve also as seminaries from which young men might proceed directly to the university. In all, or nearly all the burghs or considerable towns, indeed, there are, besides the parish schools, others established exclusively, or principally, for instruction in the Greek and Latin languages; and youths residing in these towns, or in their immediate neighbourhood, are commonly prepared for college at such high schools, or grammar-schools, as they are called. But it is not very usual for pupils to be sent from a distance to these gymnasia; and in point of fact a very large proportion, if not the great majority, of students who repair to the universities have never had any previous instruction except what they have received at the parish schools. In the remotest and poorest parts of the country, accordingly, it is considered necessary that the parish schoolmaster should be a person qualified, if called upon, to prepare pupils for the college classes. To abandon this principle, would be to change the whole character and peculiar nature of the national system of education. The main object unquestionably of that system always has been, that not the parish schools only, but the universities

also, should be accessible to all classes, and to the inhabitants of every part of the country. But unless the connexion that has hitherto subsisted between the two descriptions of seminaries is preserved, and the former are maintained in their present position, or estimation, as adequate nurseries for the latter, the doors of the colleges will be in reality shut against perhaps the majority of those by whom they are at present frequented.

The circumstance we have just explained is one, it is evident, not to be lost sight of in considering either the existing constitution and state of the Scotch universities, or the changes which it might be advisable to introduce into the general system of education of which they form a part. While it has been deemed necessary that the instruction given at the universities should commence just where that to be obtained at the parish schools terminates, no sufficient provision has been made for ensuring a due elevation to the latter. In the first place, the ordinary duties of the schoolmaster are not such as to demand much extent of scholarship; and this alone, in the absence of any correcting check, would tend to prevent high acquirements in candidates for the situation being in general either offered or sought for. Then, the emoluments have always been so low, as to hold out no inducement to men of ability and learning, or, to speak more correctly, to form no adequate compensation for the expenditure of time and money which a good education demands. Formerly, it was very commonly the case, that the schoolmaster was a *probationer*, or unbeneficed preacher, of the national church, who held the office until he could obtain a church living. At one time it would perhaps have been found impossible to procure qualified teachers for the schools, without resorting to the services of this class of persons; but of late years, from the more general diffusion of literary acquirements to a certain amount, this difficulty has ceased to be felt. An opinion has at the same time grown up, that a layman, who enters the scholastic profession with the view of remaining in it for life, is more likely to give himself up with zeal to the performance of its duties, than a clergyman who contemplates retaining the office merely till he shall be otherwise provided for; and this opinion we hold to be correct. But certainly some unfortunate effects have followed from the preference which it has of late become customary to give to lay over clerical candidates for the situations in question. As teachers of reading, writing, arithmetic, and other ordinary branches of education, the Scottish schoolmasters are, we believe, at this moment as efficient as they ever were; they

have participated, like every other class, in the general advance of intelligence, and an addition which the legislature has recently made to their salaries will no doubt tend both to promote their respectability, and to bring up a higher order of qualifications for the supply of future vacancies. But, as no course of preparatory education is imposed upon candidates for these offices, and no other test of ability or attainment required except an examination, which is often little more than formal, the present race of parochial schoolmasters are probably on the whole inferior to their predecessors in classical learning, and, consequently, however ably or successfully they may perform their duties in other respects, are not so well fitted to fulfil one important purpose of the establishment to which they belong, namely, the rearing of pupils for the universities. We notice this matter, however, not so much in consequence of the actual inconvenience, which may have yet resulted from the change to which we allude, as in order to direct attention to the effects that must ensue, if what we may call the new system shall be extended still further than it has yet been. If persons shall be generally appointed parochial schoolmasters, simply in consequence of being clever teachers of English reading or arithmetic, and with little or no reference whatever to the amount of their classical scholarship, the parish schools must cease to be preparatory seminaries for the universities. The only pupils, generally speaking, who will be able to make their way to college, will be the comparatively few who may have it in their power to spend some years previously at a burgh high school. The inhabitants of remote country parishes will be deprived of a most valuable advantage, which they have always hitherto enjoyed since the parochial schools were first established. We think, therefore, that it is both the duty of those who have the nomination of these functionaries, and the interest of even the poorest classes of the people, to insist that the possession of the requisite classical attainments shall in all cases be held an indispensable qualification in the person elected, so that he may be able to render the whole of those services which the legislature intended to secure by the institution of his office, and for which his salary is paid.

It must be acknowledged, however, that at no time has the instruction given by the schools been extended enough to form a sufficient preparation for an academic course. And this is the main cause that has all along kept the education afforded by the universities themselves in Scotland of so elementary a character. These establishments have been raised

upon the parish schools as a foundation or under story, and their elevation above the ground has been necessarily inconsiderable while standing on such a basis. In other words, dependent chiefly upon the parish schools for their supply of students, the universities have been obliged to lower their lessons to the point, whatever it might be, to which the schools were generally found to have attained. We do not undertake to affirm that the teachers in the universities might not, by adopting a higher standard, have forced the schools up to them, instead of suffering themselves to be dragged down by the schools. It is enough to remark, that there is a gravitation in the moral as well as in the physical world, and that when you leave the indolence and cupidity of insulated bodies of men to act in one direction, and trust merely to their public virtue, or some other such rare inspiration, to keep them steady, you are very likely to find that the downward motives will prevail over those of the opposite tendency. The fact is, that the Scotch universities have long ago accommodated themselves, in the manner we have explained, to the state of the schools; and if the latter shall contract still further the extent of the instruction which they afford, it is probable, unless some new counteracting mechanism be applied, that the former will be gradually brought to partake in the same degeneracy.

Having premised these general observations, we will now proceed to describe the system and present condition of the Scotch universities; and we shall endeavour to make our explanations as intelligible as we can to those of our readers, whose notions, as to academic institutions, may have been derived from their acquaintance with models of a different description. In the performance of this task we shall avail ourselves of the valuable information contained in the Report of the Commissioners, appointed some years ago by royal authority to visit these universities, which has been lately printed by order of the House of Commons. We regret that the evidence taken by the Commissioners has not been laid before the public along with their report; but still the document supplies us with by far the most ample details, in regard to the subject of which it treats, that have ever yet been collected.

There are four, or, more correctly speaking, five universities in Scotland; namely, that of St. Andrew's, founded in 1411 by Henry Wardlaw, bishop of the diocese, and now consisting of the United College of St. Salvator and St. Leonard, and of St. Mary's College; that of Glasgow, founded



by James II. in 1450 ; that of King's College, in Aberdeen, founded by James IV. in 1494 ; that of Edinburgh, founded by James VI. in 1582 ; and that of Marischal College, in Aberdeen, founded by the Earl Marischal in 1593. The two Aberdeen colleges, however, may be considered as forming, at least in certain respects, only one seminary. St. Mary's College, in the University of St. Andrew's, is attended only by students of Divinity. All the universities afford the requisite education for the church, and also that general education in literature and philosophy which the ecclesiastical law has prescribed as an indispensable preparation to the study of divinity, and which embraces the Greek and Latin languages, logic, and rhetoric, moral philosophy and natural philosophy, together with the mathematics ; although attendance upon the teacher of the last-mentioned branch is not, we believe, expressly enjoined. The universities of Edinburgh and Glasgow, and to a certain extent that of Marischal College, Aberdeen, supply the education necessary for the law and for the medical profession. At St. Andrew's, although, in addition to the chairs already mentioned, there are others of civil history, of medicine (the present occupant of which gives lectures on chemistry), and of natural history, there is no medical or legal school.

In Scotland, a young man commonly enters the university at the age of fourteen or fifteen, though instances of much earlier matriculation are of frequent occurrence ; and sometimes boys, not much more than nine years old, will be found among the first year's students. In fact, there is no age fixed as a qualification for admission ; nor is there any examination of the proficiency of those who propose to enter. When a young man towards the end of October, or early in the following month, has come up from the country for this purpose to the university town, he goes to the professors whose classes he means to attend, and upon giving his name and paying his fees, becomes without further ceremony a member of the university. At Edinburgh no distinctive dress is worn by the students ; at St. Andrew's, Glasgow, and Aberdeen, the academic toga is a scarlet mantle. At St. Andrew's it used to be the practice for the young student, a few days after the commencement of the session, to assemble a party of his acquaintances, in order to celebrate what was called his *gown sealing* ; when, after an evening spent in festivity, four seals were impressed upon the collar of the yet unfinished robe, by students of the four different years, there designated *bigents*, *semies*, *bachelors*, and *magistrands*.

This was considered as the regular admission of the new-comer into the fraternity of his fellow-students; but the custom, we believe, is now nearly disused. •

The young student now finds himself, in most cases, left in almost all respects his own master. He has his lodgings in the town, and only appears within the walls of the university during class hours. A few of the wealthier students have private tutors, who reside with them and superintend both the preparation of their tasks and their general conduct, and others are attended for an hour or two every day by members of some of the more advanced classes, whose services they hire, and who often maintain themselves during the latter years of their course by what they make in this way. But the great majority have no such guides to direct or assist them in their studies; and it is to be clearly understood by the reader, who may be conversant only with the usages of an English university, that the tutors employed in the Scotch colleges form no essential or recognized part of the regular system of these seminaries, but are merely a private and extraordinary aid, resorted to by those who choose or can afford the expense, dispensed with by a great many more than avail themselves of it, and even, we believe, in the partial extent to which the system is actually introduced, almost entirely a recent innovation. In the universities of Scotland the professors are the teachers. In ancient times it was the custom for each master or regent, as the professors were then called, to conduct his pupils through the whole established curriculum of study, lecturing the first year on classical literature, the next on logic, and so on. But this plan has long been abandoned, and every professor is now confined to one subject, the students passing from the hands of one into those of another in successive years.

The classes with which it is usual for a student to commence his course are the Greek and Latin, or Humanity (*literæ humaniores*), as the latter is commonly called. In all the universities there are two classes for each of these languages; one for the junior and the other for the more advanced students, but both taught by the same professor. A statement of the proceedings of the junior Greek and Latin classes at the different universities, as we find them detailed by the Commissioners in their Report, will convey the most correct idea of the amount of classical knowledge which the students generally bring with them to college, and will forcibly illustrate our introductory observations.

At St. Andrew's the junior Latin class meets two hours on five days of the week, and one hour on Saturday. The hour

on Saturday is employed in drilling the students in the declension of nouns and the conjugation of verbs,—an exercise, it is stated, to which the professor has found it necessary to have recourse in consequence of the imperfect acquaintance of many of them with the elements of the language. On the other days, some of the easier authors are read, and the students examined in them; the practice being, we believe (for it is not so minutely detailed in the report), for the professor to translate and comment upon a page or two of Sallust or Virgil on the one day, which the students are called upon indiscriminately to read and explain on the next. Exercises, consisting of passages of Latin to be rendered into English in writing, and of short essays on grammatical points, are also prescribed from time to time. It is lamented by the professor, that the quantity of Latin, which is in this way publicly read, is extremely small: on which account he had introduced the practice of promoting private reading among his students; and, during the latter half of the session, had assembled them an additional hour every day to examine, *ad aperturam libri*, such of them as chose to make a profession of any authors they had studied at home. This, he says, had been attended with the very best effects. We do not find it stated that the students of this class are called upon to translate any English into Latin; but when the class was taught by Dr. Hunter (who has now retired), Mair's Introduction was regularly used as a text-book for this purpose; and it was in the course of a series of prelections delivered upon the rules of syntax, as given in that very defective, but, in Scotland, universally-used, class-book, that he introduced his pupils to those admirable views on the subject of general grammar, and the philosophy of language, which have deservedly obtained for him so distinguished a reputation. The number of students attending this class, in 1825-6, was sixty-three.

At Glasgow, the professor, it appears, is restrained by one of the statutes from teaching his pupils the grammar, and is bound before admitting any students to his class to examine them upon their proficiency in this department; but the latter regulation at least has, we believe, fallen into desuetude. The late professor, Mr. Walker, gives a very long account of the manner in which he conducted his classes, from which, however, as abstracted in the Report, we do not gather a great deal of information. With his senior or public class, he seems to have met generally two hours a day; and this amount of instruction for a single session, or six months, is stated to be all that the majority of the students were in the habit of receiving, in regard to the Roman language and literature,

during the whole time of their attendance at the university. The number of students who enter the junior Latin class at Glasgow generally amounts to about three hundred and twenty. Professor Pillans, of Edinburgh, states, that a very great number of his pupils, on first entering the class, are very deficient in a knowledge of grammar, and that in consequence some time in the beginning of every session is employed in examining upon Adam's Grammar and Mair's Introduction. During the remainder of the session a book of the *Æneid* is read, then a book of Livy, then some extracts from the *Fasti* and *Tristia* of Ovid, and, finally, certain parts of Horace. Mr. Pillans has applied the system of teaching by monitors very extensively, in the management of his class, and has thereby, he conceives, been enabled to go through a much greater quantity of work than he could otherwise have accomplished. Written translations from Latin into English, and from English into Latin, are regularly prescribed throughout the session, and exacted from every student. They are inspected and corrected by the monitors, from whom, however, there is an appeal to the professor. A considerable portion of time is also devoted to recitations by the students both in Latin and in English. Finally, 'the students are encouraged to private perusal of the classical authors, such as *Cæsar* and *Livy*;' and 'the results of these private readings are ascertained at intervals.' The Commissioners, having the professor's own evidence before them, an advantage which we have not, express an opinion that the defect of the method employed by Mr. Pillans in the management of his class is, that it does not afford him sufficient means of ascertaining himself the actual progress of his pupils. The number attending the junior class in 1824-5, was one hundred and fifty-three. At King's College, Aberdeen, 'the First Humanity Class,' says the Report, 'meets only two days a week, for a single hour each of these days. The sole book which is used in it is *Horace*, and the principal thing kept in view is prosody; the general rules of it, after going over the elementary principles of grammar and syntax, being taught from the beginning, and applied to all the metres of *Horace* generally. An opportunity, however, is taken to explain whatever allusions occur, to history, geography, or antiquities. No Latin composition is attempted; the imperfect knowledge of the language, which most of the students have when they enter the class, rendering, it is alleged, anything beyond what has been stated impracticable.' Any comment upon this extraordinary statement is quite unnecessary. The notion of employing the whole time of the

students in scanning the odes of Horace, on the pretext that their ignorance of the language is so great as to make it impossible to set them to any other task, is perfectly comical. Upon first reading the passage we took it for granted that the learned professor's time must be very much occupied with his senior class, since he could afford to meet only two hours in the week the eighty young men (such was their number in 1826-7) whom he finds incapable of learning anything except rules of prosody. And certainly his labours here are somewhat more burdensome; for he actually meets his more advanced students *three* days in the week, for an hour each day! Seriously, although we daresay the present professor of Humanity at King's College does quite as much duty as his predecessors did, it might be almost as well to abandon the teaching of Latin altogether as to teach it in this way. The recipients of this scanty instruction, however, it is but fair to remark, certainly do not pay a large price for the knowledge doled out to them; the fees exacted from those attending the junior class being only ten shillings each from about one-half of them, and six shillings each from the rest, while the members of the senior class, with a due regard to their greater consumption of the professor's time, are taxed at the higher rates of fifteen shillings, and seven shillings and sixpence each. By a very odd arrangement, too, it appears that this professor teaches also the class of chemistry and natural history, which meets an hour each day for five days of the week. His emoluments, from these various sources, including a salary of 188*l.* 4*s.* 4*d.*, amounted in 1826-7 to 345*l.* 0*s.* 10*d.* In Marischal College, 'in the first year of the course,' says the Report, 'till very recently, Latin was not taught at all; in the second year it formed part of what was taught by the professor of natural and civil history, and in the moral philosophy class some of the most eminent of the classical writers on ethics were perused; but in both these classes reading Latin was rather incidental than a part of the proper business, and much proficiency could not in this way be acquired. Very lately a teacher of Humanity, who is not a professor or member of the senatus, has been appointed, and to him the teaching of Latin is now very much confined. He has two classes, a first and second, each of which meets three days a week for an hour, or sometimes more.' The practice of this teacher had been to begin by reading with his students certain of the odes of Horace, selecting such as he thought would most interest them, 'and make them familiar with as many different kinds of verse as possible.' The Aberdeen humanists seem deter-

mined to do their part in wiping off one of the reproaches which has been often cast upon Scotch scholarship,—its deficiency in respect to the mysteries of longs and shorts. However, the teacher of Latin at Marischal College makes his pupils translate the odes as well as scan them. He also reads a portion of Livy in the latter part of his course, and once a week prescribes a passage of Latin to be turned into English, or one of English to be turned into Latin, as a written exercise. He has no salary, and the whole emolument which he derives from his two classes appears to amount to about ninety-six pounds. ‘This,’ say the commissioners, ‘cannot be considered as a suitable provision; and the classes accordingly are taught by a gentleman who has another appointment, being also rector of the grammar-school.’

We now proceed to the first, or junior Greek class. In all the universities this class is, and always has been, taught in such a manner as to suit the case of those who are entirely ignorant of the language. And in point of fact this is the state in which the great majority of Scotch students enter the university. They come unacquainted even with the Greek alphabet. The professor’s first task accordingly is, to teach them the letters. It cannot, therefore, be expected that any great progress should be made by them during the five or six months to which the session extends. At St. Andrew’s the professor of Greek meets his junior class two hours and a half on five days of the week, and an hour and a half on Saturday. After having made his students familiar with the flexion of the nouns, and partly of the verbs, he leads them to translation, using for this purpose the extracts from Xenophon, Lucian, Anacreon, and Tyrtæus, in Dalzel’s *Collectanea Minora*. In the mean time they have made their way through the remainder of the grammar. After this a book of the *Iliad* is read, and at the same time ‘the grammar is revised once, and sometimes twice, and is applied regularly in all its principles in the daily business of translation.’ Exercises also, consisting of translations from Latin into Greek, are prescribed weekly. In 1825-6 the number of students attending this class was 61. At Glasgow, of about 200 students who enter the first Greek class every year, rather more than a hundred (a great many of them from the grammar-school of the city) are described as being well grounded in the elements of Greek and Latin. The remainder are almost entirely ignorant of the former language, and are therefore formed into an elementary class or division: ‘The junior Greek class,’ says the Report, ‘meets

two hours every day, except Saturday, in two divisions;’ but whether the two divisions meet together during both hours, or each one hour, is not very clear. The books used in the class are, Tate’s edition of Moore’s Grammar, Sandford’s Exercises, another called, in the Report, ‘an Introduction to Greek,’ and for the second division, ‘a book of higher exercises.’ Parts also of Homer, Herodotus, Theocritus, and Xenophon are read. On the last vacancy in this chair, in 1821, the Senatus Academicus, it seems, came to a resolution to appoint a separate teacher for the elementary class, to be paid by a fee of three guineas from each student. But some months afterwards, the party by whom this innovation was opposed having obtained a majority in the Senatus, rescinded the resolution of the former meeting. The present professor, it is stated, ‘fully admits that great benefit might be expected from the appointment of an assistant professor; but he proposes that the assistant-professor should be maintained by a salary, and that all the fees should (as at present) be received by the professor of Greek.’ At Edinburgh, the junior Greek class, the number of students attending which varies from 140 to about 160, consists also of two divisions,—those who have no knowledge of the language, and those who have made some progress in it. Both these divisions meet together two hours each day, Saturday excepted. The more advanced portion of the students begin to translate immediately, using for that purpose extracts from the Greek Testament or the Septuagint. At the same time they also learn Moore’s Grammar with the others, who sit on the opposite side of the room. The latter are likewise called up to read what the former interpret, ‘and questions are occasionally put to them. They are much employed in declining nouns and conjugating verbs. According to their progress, towards the end of the session, they are enabled to go on with the advanced students in reading extracts from several authors; and some of them turn out equal, if not superior, to those of the other side.’ The first part of Dunbar’s Greek Exercises, consisting of exercises on the inflexion of substantives and adjectives, and on the tenses of verbs, is gone over by this class; and after the extracts from the Testament and the Septuagint, some passages from Xenophon’s Cyropædia, a few odes of Anacreon, and part of the first book of the Iliad are read. At King’s College, Aberdeen, the first Greek class (which was attended in 1826-7 by 81 students) meets twice every day for an hour at a time, and a third time for a considerable part of an hour. ‘Most of the young men,’ says the Report, ‘come to college totally ignorant of the

elements of Greek, and generally unacquainted even with the letters of the alphabet.' They are first carried through Moore's Grammar; after which they read the greater part of Dalzell's *Collectanea Minora*, and, in addition, a book, or nearly so, of Homer. 'The Glasgow abridgment of Huntingford's Introduction to the Writing of Greek is used for exercises, but is seldom completely got through.' At Marischal College, the late professor of Greek met his junior class three hours every day, excepting on Tuesdays and Saturdays, when they were assembled only for two hours. As at the other universities, the business of the class commences here with the teaching of the alphabet. This is followed by much the same course of reading as in King's College. The number of students in 1826-7 was 64.

We have dwelt with the greater minuteness of detail upon these two classes, because the character and the amount of the work done in them, together with the other particulars we have stated, furnish the best data from which to understand the true nature and system of the institutions we are examining. So far as classical learning is concerned, the Scotch universities cannot be considered as having hitherto occupied so high a ground as the great schools of this end of the island. The age at which the students enter to the first classes, and the tasks on which they are employed, are not above the level of an ordinary English classical school. On the other hand, the discipline to which the young men are subjected, and all the general arrangements of the establishment, are quite of the academic stamp. Violations of the statutes are punished by fines, or in extreme cases by expulsion. With the exception of the four or five hours which are spent in the classes, every student is his own master, and may spend the rest of the day as he chooses. The diligent, of course, will devote a considerable portion of their leisure to preparation for the duties of the classes; but still in this, as in everything else, they are left to their own discretion. Many employ a considerable part of their time in reading books—either connected or not with the business of the classes—which they borrow from the university library. It is curious to remark the unequal use which appears to be made of this privilege at the different universities. During the session of 1826-7, according to the report of the commissioners, at St. Andrew's 173 students (out of about 320, the whole number in attendance) availed themselves of the use of the library, and borrowed on an average 31 volumes each; at Edinburgh the same number of volumes or an average was borrowed by each of 1050 students, the whole number in attendance being



somewhat about 2200 ; at Glasgow out of 1027 students entitled to the use of the library, 458 availed themselves of the privilege, borrowing on an average 10 volumes each ; at King's College, Aberdeen, 119 students, out of about 340, borrowed five volumes each ; and at Marischal College, 14 students out of 225, borrowed in all 69 volumes, or not quite five each. Each of the universities, we may remark, is entitled to copies of all new works—with the exception of Marischal College, the professors in which, however, have a right to the use of the books transmitted from Stationers' Hall, which are deposited in the library of King's College.

In some of the universities, also, it was formerly, and, we believe, still is, usual for a considerable proportion even of the youngest students to form themselves into debating societies for the discussion of subjects in literature and philosophy. Not meeting oftener than once in the week, these societies can hardly be accused of withdrawing those who frequent them from their regular occupations, while the opportunity and encouragement they afford to the practice of essay writing and extemporaneous speaking, render them valuable auxiliaries to the more regular education of the university. It would be very easy for the professors to check any tendency to abuse which might show itself in their management. This they might do by the exertion, not of their authority, but merely of their influence ; and in the same way, that is to say, by merely showing that they took an interest in the proceedings of the young inquirers, and thus obtaining the power of in some degree guiding and directing their proceedings, they might greatly augment the amount of the benefit which these societies are calculated to produce. A disposition, we believe, has sometimes been manifested to suppress all such associations among the students ; but, although that would certainly be the simplest and shortest way of getting rid of any inconvenience which might be apprehended from their toleration, we think they deserve better treatment, and would amply repay the trouble of a less summary mode of dealing with whatever evil may be mixed up with their good.

In this manner then passes the session—to many of those whom it has collected and detained together, the first period of any considerable duration which they have spent from home. At the Scotch universities there is only one session, or term, in the year. That of the United college St. Andrew's begins on the 20th of October—though all the classes do not assemble till the first Thursday of November—and continues till the beginning of May, interrupted only by holidays on

the first Monday of every month, and by three holidays at Christmas. That of St. Mary's College commences in the beginning of December, and lasts till the beginning of April. At Glasgow the session is rather longer than that of the United College, beginning on the 10th of October, (although few students of philosophy attend till near the end of that month,) and continuing till the 1st of May. At Edinburgh also the classes continue to be taught for about six months in all; but it appears that attendance from the 1st of December to the 1st of April is all that is positively exacted. Many of the students, it is intimated, could not afford to remain longer; and to some it is even found necessary to give certificates of full attendance after a still shorter residence. In the account of the Greek class, we find it stated, on the authority of the professor, that probably not one-fourth remain till the end of the session. 'A regulation,' it is added, 'was made that none should receive certificates if they left their classes before the 1st of April; but that was insufficient to prevent them going away, many of them being compelled to do so from their means being exhausted.' The session at King's College, Aberdeen, commences on the first Monday of November, and continues for twenty-one weeks. It is stated, that a great number of the students 'would find it, from their poverty, difficult to continue at college for a longer period than the present duration of the session, and are obliged upon their going home to engage in farm labour, to enable them to return.' The session in Marischal College commences on the Wednesday immediately following the last Monday of October, and ends on the first Friday of April; it thus comprehends only about twenty-two weeks. 'The Professor of Moral Philosophy,' it is observed in the report, 'in reply to the question, whether he thought that the session might be advantageously prolonged, states, that he knows that this would prevent many students of the most meritorious class from prosecuting their studies at Marischal College; that the addition of a single week would make a considerable difference to some students coming from the country; that there is great difficulty in getting them to make out the present short session; and that were he to mention all the instances which have come under his own knowledge of extraordinary exertions that are made by them in earning wages every hour that they were not in the classes of the college, in order to pay the expenses of books, and of their education, and likewise the extraordinary and increased exertions of parents to bring forward their sons to college, he thinks that every one would be convinced that a very great proportion of students

would, in the event of lengthening the session, be prevented by their poverty from obtaining an academical education.

We have given this extract at length for the sake of the vivid picture which it presents of the condition of some among those who attend the universities in Scotland, and of the labours and hardships in the midst of which they contrive to struggle through their academic course. The exhibitions, however, or bursaries, as they are called, which some of these institutions possess, although rarely of any considerable value, are tolerably numerous. At St. Andrew's, in the United College, there are fifty-five bursaries, varying in value from 5*l.* to 25*l.* per annum each; and in St. Mary's College, there are seventeen, of from 7*l.* to 18*l.* per annum each. Twenty of the former, each yielding 10*l.* annually, are held by students who have gained them by comparative trial in the translation and writing of Latin on first entering the university. The right of presenting to the others is mostly in the hands of private individuals. At Glasgow there are seventy-nine bursaries, one of which is of the annual value of 50*l.*, and ten of the annual value of 40*l.* each. The rest are of inferior amount. The principal and professors of this university have also the right of nominating students who have been educated in any of the universities of Scotland, to ten exhibitions at Balliol College, Oxford, each of which is of the annual value of 132*l.*, and may be held for ten years. At Edinburgh there are eighty bursaries, of which three are of the annual value of 100*l.* each, six of that of 30*l.*, and ten of that of 20*l.* each. At King's College, Aberdeen, the bursaries are stated as now 134 in number (the whole number of students in 1826 being only 235;) the value of the bursaries ranges from under 5*l.* to 50*l.* per annum. At Marischal College there are 106 bursaries, running from about 26*l.* to under 5*l.* each in annual value. It is probably the extraordinary number of bursaries at the Aberdeen colleges, which to a great degree attracts so large a proportion of very indigent students to these seminaries. The fees paid to the professors are also lower at Aberdeen than elsewhere; some of the bursars in fact paying to the junior humanity class only five shillings, and no student paying more than twice that small sum. The fees for some of the other classes are nearly equally low. Those, however, for the first Greek, the mathematics, the natural and moral philosophy classes, are three guineas from ordinary students, and between one and two guineas from bursars, the charge varying according to the amount of the bursary. In Marischal College, the fees run from ten shillings and sixpence to three guineas. At the United College, St. Andrew's, the stu-

dents had from very ancient times been arranged into three grades: primars, who paid six guineas for each class, secondars, who paid three guineas, and ternars, who paid one guinea and a half. These fees, it is stated, had not undergone any change for many generations. We understand, however, that since the visit of the commissioners, the old distinction of the students into different orders has been abolished, and a uniform fee of three guineas established for all. At Glasgow the fees were fixed in 1818 at three guineas for most of the classes, and for one or two at four and five guineas. Those charged at Edinburgh are three guineas for most of the literary and philosophical classes, and four for the legal and medical.

The commissioners, however, notwithstanding the greater comparative poverty of many of the Aberdeen students, express an opinion, that even their session 'might without material hardship be extended to six months.' But the mere length of the session is scarcely of so much importance, as the degree of attendance that is demanded and secured during its continuance. Upon this subject, the report presents us with some curious details. At St. Andrew's, where the classes are small, it is easy to compel the regular attendance of every student upon all the classes of which he may be a member; and accordingly any evasion of the law which exacts such attendance, is at that university, we believe, almost unknown. The absence of any individual from his place in the class is at once detected; and if he has no proper excuse to plead, he can only escape the fine which he has incurred by screening himself under a falsehood. The case is the same at the two Aberdeen universities. Even at Glasgow, where the classes are so much more numerous, the most perfect punctuality in this respect is stated to be enforced. 'In the gown classes,' (that is the five classes of philosophy and languages,) 'and some others,' says the report, 'catalogues of the names of all public students are called daily, and regularity of attendance can be ascertained with great exactness. In this respect the practice of the college of Glasgow has shown with how little inconvenience and loss of time the names of a numerous class can be called. In the class of natural philosophy, the list of public students, containing nearly a hundred names, is called over in two minutes, and more than double the number may be called in five minutes. Some of the professors have stated, that the censor begins to call the first name when the clock strikes. From that moment every student must be present, and he neither loses any part of the lecture himself, nor are the others disturbed by the succes-

sive dropping in of stragglers, long after the lecture is begun, as is too often the case in classes which are not compelled to be punctual by the calling of a roll, though in such classes the professors may allow more than ten minutes of the hour to elapse before he enters his class.' After this decisive evidence as to the practicability of maintaining the important point of discipline in question, we may express some surprise at the extraordinary statements in regard to the same matter, which we find in the report on the university of Edinburgh. 'In many of the classes,' say the commissioners in their general summary, 'there are no catalogues called, and no arrangement of seats, so that the absence of the students, when it does take place, cannot be certainly ascertained. It is left in many classes to the students themselves, to undergo the examinations or not, as they please. Essays are prescribed; but the performance of them is not compulsory: and it is in evidence, that even the countenances of those who attend some of the classes are scarcely known by the professor, and the attainments of a great number not at all. In many cases the certificates which are granted do not proceed upon a thorough knowledge of the circumstances of the different cases; some have been given to those who never attended, and the evidence upon which the professor proceeds is most frequently extremely imperfect.' Again, they state that 'it is impossible not to observe that facts are admitted in the evidence, which, although not inconsistent with the energy and fidelity with which some of the classes are taught, place beyond a doubt that in many of them nothing is done to secure regular attendance.' The facts alluded to, we suppose, are such as the following, which we collect from the separate accounts of the different classes.

The professor of mathematics, in answer to a question about the measures he takes to enforce attendance, says, 'I have no exact notions of authority. I conceive I have authority to refuse a certificate to one who has not attended regularly.' In his first class the roll is indeed called daily, and in the second very often; but 'no fines are imposed for non-attendance, or irregularity.' Then as to certificates, the sole remaining check, it is stated that although the professor is convinced that he has authority to refuse a certificate, he has very seldom, if ever, exercised it; and that 'whenever there has been anything like regular attendance, a certificate is seldom or ever refused.' Under the head of the rhetoric class we find the following statement: to the question, 'Do you take any means to ascertain or enforce regular attendance, in your class?' the professor replied, 'I have never yet, from the

circumstances of the class, ventured upon any means of that kind.' Again, in regard to the moral philosophy class, we are told that 'no means are employed to secure the attendance of the students. A catalogue is never called, and there are no censors to observe particular seats, and to make a report as to the presence of those who have joined the class.' The professor indeed maintains, it seems, that the system of essay writing in fact enables him to know who are absent from the class. 'I very soon,' he says, 'become acquainted with the names and faces of those forty or fifty who write essays, and by knowing their names or faces, I know the rest who do not write essays; so that generally in a couple of months after the commencement of the session, I have a pretty accurate knowledge of every countenance, *and of the name of every student in my class.*' How the learned professor, (in whose class there are no examinations) can acquire a knowledge of the *names* of those of his students who do not write essays, from inspecting the exercises of those who do, is more than we can comprehend. He immediately afterwards acknowledges, indeed, that he believes it possible that there may be some who do not attend at all, and that he cannot take upon him to say that he is able to know when such a circumstance takes place.

'That there are such cases,' the commissioners go on to remark, 'there can be no doubt.' One gentleman gave it in evidence: 'It consists with my knowledge that two or three individuals, whose views were directed to the church, took out tickets for some of the previous classes, and gave extremely defective attendance on those classes, if indeed it could be called attendance at all. One of them at least was scarcely ever in town.' This gentleman knew three such instances within the sphere of his acquaintance, and it is not improbable that others could have adduced similar examples. He thus describes the manner in which, in a particular case, the matter was managed. 'The person came in to Edinburgh about the new year, or about the old style holidays, and appeared at the class for about a week, or not so long; and then, about the end of the session, when the professor asked for tickets, he came to the class, and gave in his ticket to the door-keeper, who returned it in a few days with a certificate, so that he was enabled to present to the professor of divinity just as good a certificate as if he had attended daily.'

We select these passages simply as containing the most remarkable illustrations which we find in the report of the mode of securing class-attendance which seems to prevail at Edinburgh, and certainly not from any wish to make out a case against the particular classes to which they refer. Indeed, with regard to the moral philosophy class, it is but

fair to state, that so far from there being any general deficiency of attendance, the eloquence and distinguished reputation of the present professor have always, we understand, attracted a crowded audience. But this is merely a happy accident, where what is wanted is a right rule of procedure that should leave nothing to contingencies.

The Latin classes seem to be those at this university in which the most efficient means are taken to secure the regular attendance of the students:—

‘For this purpose,’ says the Report, ‘censors or inspectors are employed. There are twelve benches in the class-room, each of which contains twenty of the senior and twenty-two of the junior students. A partition runs up in the middle. At each extremity sits the inspector, whose business it is to see every day that the number on his side of the division is complete, and if not, to return the names of the absent and late. The general censor takes up all the reports, and makes a digest of the whole in his book. From this he states next morning the names of all those who have been absent, or who have incurred a fine, it being understood that they remain after the class is dismissed, to pay the fine, or to make an apology, which must be marked as valid by the professor, before it is sustained by the censor. New inspectors are appointed every month, and when any of them is absent, his place is supplied by the last censors. The duty is said to be in general faithfully performed; but if there be a suspicion of the contrary, the catalogue is called perhaps once a month to ascertain their fidelity.’

Formerly it used to be the practice at all the universities for the professors and students in a body to attend regularly divine service every Sunday in the college chapel. At St. Andrew's this attendance is still enforced in regard to the students of the United College, the roll being called in the church where they assemble both in the morning and afternoon, and fines being imposed upon absentees. Permission, however, is granted to dissenters to attend their own places of worship. At Glasgow also by a late regulation a similar method has been adopted, in order to ensure the attendance of the students in the College Chapel, after the old custom, had fallen so much into desuetude, that, according to the evidence of one of the professors, ‘sometimes not above five or six attended out of 1400 students.’ At King's College, Aberdeen, the students, who, along with their professors, used to attend the parish church twice every Sunday, now meet with the same regularity in the College Chapel, where service is performed by a lecturer, who receives for that duty a salary of £120<sup>l</sup>., on a foundation established in 1823 by a Dr. Murray of Philadelphia. At Marischal College attendance at church has ceased to be enforced; but since 1825 the

professor of divinity has been in the habit of delivering every Sunday morning a lecture on Practical Theology to all the students, assembled in the public hall, and placed under the inspection of two of the professors. For this he receives a salary of 50*l.* from the trustees under the will of the late John Gordon, Esq. of Murtle. At Edinburgh there is now no compulsory attendance upon divine worship, although it is stated that about two hundred of the students generally assemble of their own accord in Lady Yester's Church, in the vicinity of the college, where there is a gallery appropriated to their use. It is to be observed, that in the practice of the Scotch universities, there is no instruction in theology given to any of the students, except those who intend to enter the church as a profession.

In almost all the classes belonging to what is called the Faculty of Arts at the different universities, prizes are given (consisting generally of books or silver medals, the expense of which is in most cases borne by the professors,) to the more distinguished and deserving students. The determination of these rewards usually forms the concluding business of the class, and is effected in different ways. Sometimes the professor takes upon himself the task of deciding to whom they are to be given; sometimes, we believe, the adjudication is made according to a record of appearances and exercises throughout the session; sometimes there is a competition for this special object among the different claimants; but most commonly the matter is settled by the votes of the students themselves, and this method (though not perhaps altogether without its inconveniences) seems to be considered as preferable, upon the whole, to any of the others by most of the professors by whom it has been tried. There can be no doubt as to the important effect which these prizes produce in exciting and sustaining the emulation of the young men. Trifling as they generally are in point of value, the chance of obtaining one of them is looked forward to throughout the session by all the more ambitious students with a degree of expectation and anxiety which a much greater object would not augment. In some of the universities, at least, the distribution of these prizes takes place with considerable form and ceremony in full academic assembly, the public being also admitted to the spectacle.

The session at St. Andrew's, we ought not to forget to mention, is closed by a public examination of all the classes (except that of chemistry), conducted in the presence of all the members of the university, and of such other persons as



choose to attend ; it lasts for five days, occupying six hours of every day. Each professor in succession examines his own class, of which every student, without exception, is brought forward, an opportunity being given to the more distinguished to display their acquirements at great length. We have no hesitation in characterizing this public examination as one of the most useful and important of the customs of that university. It compels every student who wishes to finish the work of the session with credit, to set about a minute and elaborate revisal of all that has been gone over in the different classes during its progress, the result of which in many cases, we believe, is an accession to the stores, both of the memory and of the understanding, equal to the whole amount of what had been acquired by the labours of the previous six months. At Glasg<sup>o</sup> there is no public examination at the close of the session ; but about the 15th of November, that is about a fortnight after the classes have met, what is called the *Black-stone* examination commences, and continues for about two months. It is an examination of the students in regard to their proficiency in the branches taught in the classes, which according to the established curriculum, immediately precede those which they propose to attend during the current session. 'It is conducted in the presence of the principal and the professor whose class is proposed to be entered, as well as of all others who choose to attend. Those in the Greek class are examined in Latin by the professor of humanity ; those in the logic class, on Greek, by the professor of Greek ; those in the classes of ethics by the professor of logic ; and those in the class of physics by the professor of ethics.'\* The law is, that students found grossly deficient on this examination, are required to return to the preceding class ; but the observance of the rule seems to depend upon the taste of the different professors. One strong objection urged by several of the professors against turning back a student for deficiency on the *Black-stone* examination is, that by the time when the deficiency is discovered, the individual has perhaps been engaged for more than a couple of months in his new studies. The remedy for this would be to make each professor examine separately the students, who presented themselves to be enrolled in his class at the commencement of the session. In this way the whole business might probably be easily finished, in a fortnight ; and this examination would then really supply one great desideratum in the system of the Scotch universities—a means of ascertaining before a student

\* Report, p. 242.

is received into any particular class, that his attainments are such as to entitle him to admission. At Marischal College, Aberdeen, the Latin, Greek, natural and civil history, natural philosophy, and moral philosophy classes, are 'in the first and third weeks of March, on successive days, examined in the public hall of the college, in presence of the principal and professors, and all the students, and such of the public as choose to attend.' At King's College, also, some of the classes appear to be examined publicly in the course of the session; but we do not find in the report any distinct statement on the subject. At the university of Edinburgh there are no public examinations whatever.

These details are sufficient to give to English readers a general idea of the system of the Scotch universities. In a future paper we shall accompany the student in his progress through the remaining classes belonging to the faculty of arts, and shall follow our review by a notice of the manner in which degrees are conferred. We shall then complete our account of the existing state of these establishments, by describing the constitution and authority of the *senatus academicus* in each, the manner in which the professors are appointed, their emoluments, and such other particulars as belong to that part of our subject—after which we shall proceed to consider the very comprehensive scheme of reform, which is proposed in the report of the royal commissioners.

#### EDUCATION IN GUERNSEY.

THERE can scarcely be found a subject more interesting than the development of the progress, in a small island, from a first state of barbarism, to advanced, but still increasing civilization. If the theories of government are to be deduced from practical effects on any given amount of population, they may be best gathered from the operations of an insular body, whose territory is contained within narrow limits. Such an island is Guernsey, whose institutions for the diffusion of knowledge it is the object of this article to describe, but whose *history*, we would say to the curious, is peculiarly calculated to display the gradual progress of social order.

Guernsey, which from its laws and general independence—from the cheapness of the necessities of life—and from its low rate of taxation, forms a highly desirable place of

residence,—is situated in latitude  $49^{\circ} 26'$ —is about twenty-two miles in circumference, and contains a population exceeding 23,000 souls. The government of the island consists of a Lieutenant-Governor, who represents His Majesty in the assembly of the states, and who is vested with sole military authority,—a royal court instituted by charter of King John ‘for many public purposes, and for the regulation of the internal affairs and police of the island,’ and an assembly of the states, who are deputies from each parish. Taxes, which are levied for the purpose of keeping the high roads in repair, making new harbours, erecting new markets, &c., are imposed by virtue of orders in council, which are obtained whenever the states propose a new or additional impost. The language of the island is a Norman patois; but English and French are spoken by the higher and middling classes: the proceedings of their law courts are conducted in the latter tongue.

The lower orders are simple in their manners, and generally honest. They are very credulous; in which respect they may be compared with the same class in Devonshire and Cornwall. Most of them still believe in witchcraft. Between 1563 and 1605, thirteen persons were burned for that offence in Guernsey; and there are yet two or three families which have inherited, from father to son, the title of ‘*sorcier* ;’ and these are held in great fear by their neighbours. The Royal Court, even of late years, has been obliged to punish some pretenders to the black art. But the establishment of schools in every parish, and a consequent general diffusion of knowledge, have effected great changes in the moral feelings of the lower orders, and superstition is daily receding before the enlightenment of the age.

The condition of the island, on the accession of Queen Elizabeth, and for some time afterwards, appears to have been very deplorable: ignorance and superstition prevailed throughout, and such was the want of education within the island, that its inhabitants were incapable of fulfilling the duties of the ministry, and hence the church benefices were necessarily bestowed on strangers. It was difficult to procure even strangers, because, from the difference of language, Englishmen were prevented from officiating, and Frenchmen, on account of their professing a different religion, were ineligible.

‘To qualify persons for the ministry of the Holy Gospel, and other learned professions,’—to promote the circulation of knowledge throughout the isle;—and ‘to train up the rising generations in good learning and virtue,’ Queen Elizabeth, in

the year 1563, established a grammar-school for the youth of the island. She granted for the use of the school for ever, the temple or church which formerly belonged to the minor or mendicant Friars, together with the burial ground: also eighty quarters of wheat rent\* out of 'the receipts of our Lady the queen in the said island,' for the maintenance of the master. Under this institution of Queen Elizabeth, the master was required to have been instructed in the Latin language, and, if possible, in the Greek also, and 'the scholars before admission to this school were required to read perfectly, and to recite by heart some approved catechism of the Christian religion.' The hours of attending the school were expressed to be from seven in the summer, and eight in winter, to eleven in the morning, and from one to five in the afternoon. On entering and quitting school, the master was to offer up prayers and thanksgivings to the Almighty. The objects of education contemplated by the statutes, were Greek, Latin, writing, singing, and arithmetic.

As, however, neither the founder nor the states appointed any trustees for the protection of the college property, the lands and tenements were alienated: so that since 1748, it has been considered to be within the province of the states of the island to maintain and uphold the establishment. Neglect would seem to have blighted the prospects of education in Guernsey; for up to 1824, the epoch of the revival of the college, the number of scholars appears to have never exceeded twenty-nine,—it was often reduced to one or two, and at times there had been none at all. But in the year last mentioned, the lieutenant-governor Sir John Colborne, and Daniel Delisle Brock, Esq., bailiff of the island, actuated by true benevolence and laudable anxiety for the welfare of succeeding generations, appointed a committee to investigate the affairs of the institution, who published the result of their labours in a quarto volume:† and the states, acting on the suggestions contained in it, have generously voted from time to time the required supplies of money. To erect a handsome and convenient building as a college,—to enable the committee of education to engage masters, and carry on a definite and first-rate system of education,—and to allow of such advances being made to the parochial schools as would insure

\* Taxation is calculated in Guernsey according to 'quarters of wheat rent,' which are valued nominally at 20*l.* sterling per quarter. Thus a person, with 20,000*l.*, would be taxed on 1000 quarters. The amount of tax per quarter is sometimes 6*d.* or 8*d.* or more, according to the sum required, and the quantity of property taxable. All persons whatever having less than 200*l.* in reality or personally are exempted from taxes!—MS. Tour, 1825.

† The Report of the College Committee, published by Colonel De Havilland.

their efficiency,—in short, to accomplish the benevolent intention expressed in one of the committee's reports, 'that all Guernsey children are henceforth to be provided with sufficient means of education, and that the children of the poor will be so, hereafter, at the public expense, now that the public money (i. e. insular revenues) are made available to that end,'—the states have placed funds at the disposal of the committee, and disbursements in furtherance of the grand object have been already made to the amount of 24,000*l.* since 1824, and this too within a circumference of twenty-two miles.

## TABLE OF EXPENDITURE.

*The Directors of Elizabeth College in General Account Current.*

Drs.				Crs.
	£.	s.	d.	£. s. d.
To amount of the Vote of the States of 29th March, 1826:—				
For the New Building, 666 <i>l.</i> per annum, for fifteen years	£7,990			
For levelling and enclosing the ground	600			
For current expenses, up to September, 1829	790			
For the Parochial Schools	700			
	9990	0	0	
To do. do. 28th June, 1826, for the New Building	2100	0	0	
To do. do. 29th March, 1826, 734 <i>l.</i> per annum, for fifteen years, for a fund, two-thirds to support the College	£7,340			
And one-third to improve the Parochial Schools	3,670			
	1110	0	0	
To amount, value of Books, Stationery, &c., in store	1083	17	3	
To do. for the stones of the old College Walls	53	5	6	
To do. half cost of the Well and Pump to be received from the Parish	124	2	1	
To balances in sundry outlays, now claimed from the States for the use of the College and Parochial Schools	5388	11	4	
	£29,749	16	2	
By amount of disbursements on the New Building	12,540	11	0	
By do. do. on the grounds and enclosure	2045	14	10	
By do. do. for the Well and Pump	248	4	3	
By do. do. in cutting the roads	43	14	3	
By do. do. for repairs and improvements to Parochial Schools	805	10	7	
By do. do. for support of West Central School	532	12	5	
By do. do. for the permanent current expenses for the College Schools, Masters, repairs, &c.	2569	11	8	
By do. do. for temporary charges to 1829	619	0	4	
By do. do. for Examiners and Prizes	339	19	0	
By do. charged to the College Account by the <i>Superviseur de la Causée</i>	346	2	10	
By do. for the Rev. Nicholas Carey's annuity, for four years	240	0	0	
By balance on the above grants, &c., due by the States	£3561	9	5	
By do. do.	465	14	3	
	4030	3	8	
By amount claimed from the States for the College	5388	11	4	
	£29,749	16	2	

College, 9th September, 1830.

T. F. DE HAVILLAND, V. P.

The college was built at an expense of 16,000*l.*,\* and n*ew*s-

\* The directors here speak of the expense of *improving* Elizabeth College only. It is not perhaps too much to say that the college at present enriches the island 6000*l.* annually. Were it not for the choice and ample means of education now brought home, how many Guernsey boys would still have been sent to the common boarding-schools in England, at an expense of at least 90*l.* per annum?—to procure their sons a really good education some parents paid twice as much—and how many English families have been attracted hither and remain in consequence of this establishment?—(Committee's Report.)

ters engaged : it now flourishes in an unprecedented degree. The course of education beginning with the rudiments of grammar, advances to the highest classics studied in English public schools. Next to divinity (in which is included, if desired, the study of the Hebrew language,) the classics and mathematics are considered the most important branches of the system, as qualifying more immediately for the universities ; but the distribution of the school hours is so arranged, that every scholar may, without interfering with the above pursuits, acquire an adequate knowledge of commercial arithmetic, and such proficiency in the French language as will fit him for future situations in active life, independently of the learned professions. The opportunity of combining with these studies those of other modern languages, military and civil architecture, drawing and surveying, affords many additional advantages, particularly if a scholar should afterwards be removed to the schools at Woolwich and Portsmouth, Sandhurst, and Addiscombe. The fees of college education for each boy are 12*l.* per annum.

In 1829, a preparatory or lower school department was formed, which has conduced to the prosperity of the college, by receiving boys of various ages, and different degrees of learning.

TABLE OF THE SCHOLARS AT ELIZABETH COLLEGE.

	Mich. 1824.	Mids. 1825.	Mids. 1826.	Mids. 1827.	Mids. 1828.	Mids. 1829.	Mids. 1830.
In the Upper School	40	94	100	114	102	96	121
In the Lower School	"	"	"	"	"	31	49
Total	40	94	100	114	102	127	170

The states resolved, on the 6th January, 1825, that there should be annual examinations ; and that prizes should be distributed according to the merits of the most distinguished scholars. 'The applause bestowed at Oxford on those young men who have gone to that university from Elizabeth College, where they have been found equal at least to pet scholars of the best English schools,—the public examinations in the college hall,—the published opinions of the Oxford examiners,—all prove the rapid progress made by this institution since its revival in 1824.'—(Report of Committee, 17th September, 1830.)

So well has this establishment succeeded, in consequence of the patriotic assistance afforded by the states, and of the sound measures adopted by the committee of education, under whom the proposed changes were directed to be car-

ried into effect, that in September, 1830, a period of little more than five years having elapsed since the regeneration of the college, the salaries of masters, clerk, &c., were more than covered by the college dues received from the scholars.

If the states of Guernsey have munificently rendered Elizabeth College a valuable place of education, their exertions in establishing parochial schools are not less deserving of praise. They voted 700*l.* for the enlargement and improvement of the parochial school buildings, and the sum of 245*l.* per annum to aid in supplying the necessary means of an improved parochial education. The grant has been made subject to the two following conditions; viz., that no assistance should be granted to any parochial establishment until the committee should be satisfied that it was so far *parochial* that the admission to it of the poor of the parish, gratis, was ensured;—and that the parishioners should themselves contribute to the work generally in an equal proportion to the advances to be made by the committee.

Under these regulations, and with the generous assistance of the states, opportunity of general education has been thus offered to the whole population of Guernsey—of a superior quality for those of the middling classes—of a sound and useful description for the lower orders. Truly may it be said, with the committee, in one of their interesting reports,—that a good education in Guernsey is becoming more and more general, and, by the liberality of the states, is now obtainable at the cheapest rate. Guernsey has reason to be proud of its heroes in the field and on the main: the time is fast approaching when their literary character may ensure to its natives equal praise. Let the people then be enabled to discharge their duty to their country, their duty to their families, and themselves. There is no parish which does not possess influence in the different departments of the local government; and as such influence should be so directed as to effect the public good, it is of the first importance to give by education an improved and correct judgment\*.

We have derived much pleasure from reviewing the committee's reports; with only one exception, their regulations and management do them great credit. We cannot, however, omit commenting on the injudicious expenditure of 108*l.* 17*s.* 3*d.* in books, stationery, &c. *for store*, to meet the demands of the scholars of Elizabeth College. The object contemplated by the committee of supplying books at the cost price, with the addition of interest on the outlay, is

\* See Committee's Report, 17th September, 1830.

highly commendable; but they must surely be aware that new and improved editions of class-books are constantly issuing from the press, and should, as they come into existence, be adopted in the college. On other grounds the application of so large a portion of the vote of the states might be condemned. It seems to us very questionable whether the benefit to be derived from supplying the college boys with books at the cheapest possible rate, can be placed in competition with the great good which might have been secured by the establishment and extension of parochial schools, intended as they are for the welfare of those who are unable to pay for education; whereas, the cost of books, even of the most expensive kind that are required, could not be a matter of any great importance to the parents of the college boys.

We subjoin a list of the masters of Elizabeth College:—

Elizabeth College, Guernsey, founded by Queen Elizabeth, A.D., 1563.—Principal, Rev. George Proctor, D.D., of Worcester College, Oxford; Vice-Principal, Rev. W. L. Davies, M.A., late Fellow of St. John's College, Oxford.

*Third Classical Master.*—Rev. Charles Joseph Belin, B.A., late Fellow of New College, Oxford; B.ès L. of the University of Paris.

*Head Master of the Lower or Preparatory School.*—Rev. Charles Tayler, B.A., of Downing College, Cambridge.

*Master of the Mathematical School.*—Rev. Charles Dade, B.A., Fellow of Caius College, Cambridge.

*Master of the upper French School.*—M. Barthélemy Maurice, L.ès L., E. N., of the University of Paris.

*Master of the lower French School.*—M. Louis-Nicolas Le Courtois, B.ès L., L. en D., of the University of Paris.

*Master of the Commercial School.*—Mr. George James Aylmer.

*Assistant Writing Master.*—Mr. Charles Gladstains.

*Master of Drawing and Surveying.*—Mr. Thomas Compton, of the Royal Military Academy, Woolwich; besides several extra masters for modern languages and accomplishments.

## EDUCATION IN VIRGINIA.

THE state of education in the commonwealth of Virginia may be fully exhibited under the following heads:—

- I. So far as it has been an object of legislative concern.
- II. As it is conducted in the several colleges of the state.
- III. As it is conducted in the inferior schools.

1. Education seems never to have been an object of public concern in Virginia before her separation from Great Britain; nor is there a single statute in the colonial code in which the subject is mentioned, unless, perchance, in some special enactment concerning the college of William and Mary. This institution, the only one in the colony above the rank of a grammar-school, was sufficiently endowed to support six



professors, and it commonly had about a hundred students, who were instructed in the classics and the elements of physical and mathematical science. Those persons who were desirous of better instruction for their sons, sought it in England; but only a small proportion of them, it is said, profited much by the opportunity thus afforded.

But after the declaration of independence, education seems to have been one of the first subjects which engaged the attention of the leading politicians of Virginia. In the year 1779, the committee of revisors, who had been appointed by the legislature to digest a code of laws adapted to the new political condition of the country, proposed a general system of education for all classes of the community, comprehending elementary schools, colleges, and a university. This plan was prepared by Mr. Jefferson, and without doubt originated with him, partly from the influence of that love of science and letters which ever distinguished him, and partly from the conviction, that to give either stability or value to a popular government, the people must be instructed and enlightened.

It appeared that the transition from the utter neglect of popular education which had previously prevailed, to the comprehensive scheme now proposed, was too sudden and too great to be relished by a majority of the legislature. The plan was, moreover, on a scale of expense which was not suited to the narrow resources of a state, then struggling for political existence, and it was therefore postponed to a more favourable season. This did not immediately present itself. In the exhausted state in which the country was left by the war, and in the political contests which afterwards arose on the formation of the federal government, the subject of education was suffered to sleep until the year 1796, when so much of the system formerly proposed as concerned elementary schools for all the children in the community, was adopted by the legislature. The law, however, was never executed, and its failure is thus accounted for by Mr. Jefferson:—

‘ In the *elementary bill* they inserted a provision which completely defeated it; for they left it to the court of each county to determine for itself, when this act should be carried into execution within their county. One provision of the bill was, that the expenses of these schools should be borne by the inhabitants of the county, every one in proportion to his general tax-rate. This would throw on wealth the education of the poor; and the justices, being generally of the more wealthy class, were unwilling to incur that burden,

and I believe it was not suffered to commence in a single county.'

The next legislative measure, of a general character, in favour of education, was the act providing for a *literary fund*, which was passed in 1809. This act appropriated all fines, escheats, and forfeitures, of every description, to a permanent fund, 'for the encouragement of learning,' generally, leaving it to future legislatures to designate its objects and to make its application. The measure was popular; and as juries in Virginia have the sole right of determining the amount of fines, in all cases of misdemeanor so punishable, it seemed likely to be productive. It had, however, produced but an inconsiderable sum down to the year 1816, when the legislature, availing itself of a large claim which Virginia had against the general government for military expenditures made by her during the recent war with Great Britain, transferred the principal part of this claim to the Literary Fund. The governor of the state, and four of its chief officers, were at the same time made a body corporate for the preservation and management of this fund; and they were required to report to the legislature, at its succeeding session, a system of education for the whole state.

This duty was faithfully executed. The governor, as president of the board, addressed a circular to the most eminent professors and scholars throughout the union, inviting them to communicate such matters of fact or theory, on the subject of education, as would be likely to assist the board in preparing the system required of them. The answers received, together with their own views, were digested by the board in a report to the legislature, in which they recommend the establishment, first, of *primary schools*, one in each of the *townships*, into which they propose the state should be divided; secondly, of *academies*, one for each district, to be laid off by the legislature; and, thirdly, of a university for the whole state. They further suggested a plan of instruction for each, and of providing the means of its future support. A bill framed in conformity with the report, except that it superadded *colleges* to the other three species of schools, passed the most numerous branch of the legislature, at its next session, 1816-17, but was rejected by the senate, in consequence of some disagreement between the two houses about the details of the bill.

At the next session, 1817-18, it was found that the Literary Fund, by the accession it had received from the grant of the legislature two years before, now amounted to upwards of 900,000 dollars, yielding an annual income of more than

50,000 dollars, exclusive of its occasional accessions from fines and forfeitures. The legislature decided to use this revenue in providing for those species of education which were most wanted in the state, that is, the very lowest and the highest. A permanent appropriation of 45,000 dollars a year was made for the education of the poor, and 15,000 dollars a year for the erection and support of a university. The first sum was to be distributed among the several counties and corporate towns of the state, according to their free white population; and to be placed under the management and control of *school commissioners*, who were to be annually appointed by the courts of the several counties and towns. These commissioners had the sole power of determining the number of children they would educate, as well as the sum that should be paid for their education; and of selecting the particular children (their parents or guardians assenting) to be educated. They were required to make annual reports of their proceedings to the president and directors of the Literary Fund. By a subsequent law these reports are now to be made to the second auditor of the state.

This law, depending for its execution, first, on the county courts, and then on the zeal and activity of the school commissioners appointed by them, did not go into immediate operation in all the counties of the state. In some, the plan was not viewed with favour, from the belief that the money might be more beneficially used in giving aid to schools of a higher class; and in many a difficulty in executing the law arose from the repugnance that was at first often felt, even by the poorest individuals, to have their children taught as 'charity scholars,' although it was at the public expense. These obstacles, however, gradually disappeared, until all the counties and corporate towns in the state have received the whole, or nearly the whole, of their respective quotas. The progressive operation of the fund may be seen in the following statement, taken from the second auditor's annual report to the legislature at its present session, 1831-2, and the preceding:—

Years.	No. of Counties.	No. of Poor Children. instructed.	Average cost of each Child. Dollars.
1822	48	3,298	7.03
1823	90	8,531	5.12½
1824	98	10,226	4.81
1825	99	9,779	4.90
1826	97	9,865	4.48
1827	102	11,007	4.34
1828	102	12,642	3.87
1829	101	11,779	3.33
1830	95	14,169	2.82

It further appears, from the auditor's report of 1831, that the number of poor children in the state, according to the returns of the school commissioners, amount to 27,598, which is one-twenty-fifth part of the whole white population, 694,440, and, probably, about one-fifth of the whole number of children between the ages of eight and fifteen; within which limits the above 27,598 children are believed to be comprehended.

When it is recollected that two years would be amply sufficient to give the elementary instruction proposed by the plan, that is, reading, writing, and arithmetic, the present annual appropriation seems to be quite equal to the education of all the poor children of the state, at a yet higher rate of expense than has been hitherto incurred. Thus, allowing 3.33 dollars for the annual cost of each scholar's tuition (which is the present amount), 45,000 dollars a year would, in four years, be sufficient for the instruction of 27,026 children, giving two years' schooling to each; and in six years it would give the same amount of instruction to 40,539 children, which is fifty per cent. more than are supposed to require public aid in seven years. The number of schools in which the 14,169 children were taught in 1830, amounted to 2526, giving only about six children to each school, because few or none of the schools were for poor children exclusively.

It appears from the mass of testimony exhibited to the legislature in the auditor's report, that although the plan has been attended with very different degrees of success in the different counties, according to the personal character of the school commissioners, whose services are gratuitous, there has been a steady and continued improvement throughout the state in the execution of the law. The money is disbursed more judiciously and economically than formerly; the commissioners are more punctual and methodical in their annual reports; and their treasurers have been subjected to a stricter accountability by a recent law. The present plan, therefore, notwithstanding some inherent defects, is likely to be continued; and it is probably as good as any other that it would be practicable to substitute for it. It has already imparted the knowledge of reading and writing, with all their moral tendencies, probably to fifty thousand human beings, and, ere many years, it will have conferred the same inestimable benefits on twice that number.

The next legislative measure in favour of education, and, as some suppose, the first in importance, was the establishment of a university. At the session of 1817-18, twenty-four

50,000 dollars, exclusive of its occasional accessions from fines and forfeitures. The legislature decided to use this revenue in providing for those species of education which were most wanted in the state, that is, the very lowest and the highest. A permanent appropriation of 45,000 dollars a year was made for the education of the poor, and 15,000 dollars a year for the erection and support of a university. The first sum was to be distributed among the several counties and corporate towns of the state, according to their free white population; and to be placed under the management and control of *school commissioners*, who were to be annually appointed by the courts of the several counties and towns. These commissioners had the sole power of determining the number of children they would educate, as well as the sum that should be paid for their education; and of selecting the particular children (their parents or guardians assenting) to be educated. They were required to make annual reports of their proceedings to the president and directors of the Literary Fund. By a subsequent law these reports are now to be made to the second auditor of the state.

This law, depending for its execution, first, on the county courts, and then on the zeal and activity of the school commissioners appointed by them, did not go into immediate operation in all the counties of the state. In some, the plan was not viewed with favour, from the belief that the money might be more beneficially used in giving aid to schools of a higher class; and in many a difficulty in executing the law arose from the repugnance that was at first often felt, even by the poorest individuals, to have their children taught as 'charity scholars,' although it was at the public expense. These obstacles, however, gradually disappeared, until all the counties and corporate towns in the state have received the whole, or nearly the whole, of their respective quotas. The progressive operation of the fund may be seen in the following statement, taken from the second auditor's annual report to the legislature at its present session, 1831-2, and the preceding:—

Years.	No. of Counties.	No. of Poor Children. instructed.	Average cost of each Child. Dollars.
1822	48	3,298	7.03
1823	90	8,531	5.12½
1824	98	10,226	4.81
1825	99	9,779	4.90
1826	97	9,865	4.48
1827	102	11,007	4.34
1828	102	12,642	3.87
1829	101	11,779	3.33
1830	95	14,169	2.82

It further appears, from the auditor's report of 1831, that the number of poor children in the state, according to the returns of the school commissioners, amount to 27,598, which is one-twenty-fifth part of the whole white population, 694,440, and, probably, about one-fifth of the whole number of children between the ages of eight and fifteen; within which limits the above 27,598 children are believed to be comprehended.

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commissioners, one from each senatorial district, were appointed by the legislature to select some central and fit site for such an institution. They accordingly made choice of a spot near the village of Charlottesville, in the county of Albemarle, which was believed to be nearly central, if population as well as territory was regarded. Their choice was ratified by the legislature, at its succeeding session, and in January, 1819, the act incorporating the university was passed.

A few years before Mr. Jefferson had made an effort to establish a college in the neighbourhood of Charlottesville, by means of private subscription. He himself subscribed a thousand dollars, and his example of liberality was followed by Mr. Madison, Mr. Munroe, and several other gentlemen of fortune, to the same amount. Others made smaller contributions until the sum subscribed exceeded 40,000 dollars. With this money a tract of land had been purchased, and a building erected as the beginning of a future college, at the time the act incorporating the university was passed. The trustees of this college having made a tender of their grounds, building, and funds to the president and directors of the Literary Fund, for the benefit of the proposed university, it is probable that this circumstance had some influence in determining the commissioners to make choice of the same spot for the site of the future university.

The act of incorporation placed this institution under the government of seven visitors, to be appointed by the governor and council every four years. They were invested with full powers to erect the requisite buildings; to appoint and to remove professors; to determine their salaries and fees, within certain limitations; and to make such regulations for the course of instruction, government, and discipline of the university, as were not contrary to the laws of the land. The act prescribed the subjects to be taught, but left the distribution of them among the several professors to the discretion of the visitors. This body was further required to make an annual report of the condition of the university to the legislature, to whose final control the institution was in all things unconditionally subjected.

Among the visitors first appointed were the two ex-presidents, Mr. Jefferson and Mr. Madison, both of whom readily consented to act, and the former was also chosen rector of the university by his colleagues. Under the authority of the Board, and the immediate superintendence of Mr. Jefferson, then nearly eighty years of age, the building proceeded on a scale of expense to which the annuity of 15,000 dollars was so inadequate, that loans from the Literary Fund were,

from time to time, authorized by the legislature to the amount of 180,000 dollars; and, in 1824, the funds of the university were released from the payment of interest on those loans; so that the whole amount expended on the buildings and grounds of the university, including the private contributions, exceeded 300,000 dollars, exclusive of 50,000 dollars given by the legislature for the purchase of books and apparatus, out of its remaining claims against the general government, which sum was subsequently received.

As the plan of the buildings is somewhat singular, it may deserve a brief notice. It consists of four parallel ranges, about 600 feet in length, and 200 feet apart. The line of low buildings which constitute two-thirds of each range, and which are used as dormitories for the students, is relieved at intervals with buildings of greater elevation, which are occupied by the professors and other officers of the institution. Of the three spaces between these ranges, the middle one is a lawn or green, which is open to the south, but terminated at the north by a building which is a copy of the Rotunda at Rome, and just half its linear dimensions. The other two spaces form the back-yards and gardens of the adjoining dwellings. All the architectural decorations which this establishment can boast, are concentrated on the three sides facing the lawn. In front, the beautiful Corinthian portico of the rotunda; on each side, five pavilions, occupied by the professors, exhibiting the different orders of Grecian architecture, and all differing from one another, as well as from the opposite pavilions, either in front or roof, but yet exhibiting sufficient correspondence in their position and general character to form one consistent whole. A low Tuscan colonnade, having its entablature surmounted with a Chinese rail, runs the whole length of each range, save where it is broken by the loftier porticoes of the pavilions. These peristyles serve to protect the dormitories from the sun; they afford a good promenade in bad weather; and their flat roofs furnish to the families of the professors the ready means of intercourse, as well as of enjoying a prospect of the mountain scenery around. The view of the whole from the lawn is very imposing. But the first pleasing impressions of the beholder are somewhat diminished on a nearer examination. He regrets to perceive, from the incongruous mixture of wood and plaster, with brick, stone, and marble, which then meets his eye, that the plan exceeded the means of its undertakers, and that a structure which possesses in so high a degree the beauty of form and proportion, should be wanting in that of durability. The two outer ranges contain, with their dormi-

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tories, six larger buildings, which are occupied by those who board the students, and by some of the other officers of the institution. Besides these four ranges there are two detached buildings, one an anatomical hall, containing, besides a dissecting-room, a museum of anatomical preparations; and the other a small observatory, provided with some excellent astronomical instruments.

The buildings were so far advanced in 1824, that the rector and visitors prepared for opening the university in the beginning of the following year; and conceiving that those who were best qualified for the duties of professors in America, were likely to have engagements from which it would be neither easy nor liberal to detach them, they employed a discreet and capable agent, Mr. Francis W. Gilmer, to proceed to England for the purpose of procuring suitable professors there. He succeeded in engaging five, who were Mr. Long, professor of ancient languages, and Mr. Key, of mathematics, both graduates of Cambridge, and now professors \* of the London University; Mr. Bonnycastle, of Woolwich, professor of natural philosophy; Dr. Blättermann, formerly of Saxony, professor of modern languages; and Dr. Dunglison, of London, professor of medicine. These, with Dr. Emmet, of New York, professor of chemistry, and Mr. Tucker, of Virginia, professor of moral philosophy, opened the university in the spring of 1825.

The establishment of this university and of elementary schools for the children of the poor, are the principal measures of the state in favour of education. The other legislative acts relative to the same object have been to incorporate the trustees of such colleges and academies as were established by private enterprise; and, occasionally, to authorise special lotteries to aid in providing funds for such institutions. It thus appears that the legislature, by subjecting the university and the primary schools to its immediate supervision and control, has considered the highest and the lowest degrees of instruction as first deserving its attention, leaving the intermediate degrees to be provided and managed solely by the intelligence and liberality of individuals.

In the year 1829, the legislature manifested a disposition to extend the system of primary schools from the instruction of poor children exclusively to that of all the children in the community; but they left it discretionary in every county in the state to adopt the change or not whenever it should think proper.

\* Mr. Long resigned his professorship in the London University in August, 1831.

This law gave authority to the school commissioners of each county, whenever they thought the purposes of education would be thereby promoted, to lay off their county into districts, of from three to seven miles square; and as soon as the inhabitants of such district shall have raised three-fifths of the sum required to build a school-house in the district, the commissioners are authorized to contribute the other two-fifths, so, however, as not to exceed ten per cent. of the county's annual quota of the 45,000 dollars. They are further authorized to pay a sum not exceeding one hundred dollars towards the salary of a teacher, provided the inhabitants of the district contribute an equal or greater amount; and, at the school thus provided, every white child in the district may be taught gratis. Each school is to be placed under the control of three trustees, of whom the school commissioners are to appoint one, and the private contributors two.

The motives for the proposed change were to give the 45,000 dollars greater efficacy in providing schools and teachers, by inviting the co-operation of individuals, and to remove the distinction between the rich and the poor, which was commonly found to be odious, even where it was not sufficient to frustrate the purpose of the charity. But the result of this experiment on public opinion is yet to be ascertained. Of the 105 counties in the state, the school commissioners in 12 only had, in the year after the law passed, either proceeded to lay off their respective counties into districts, or expressed a decided approbation of the law, whilst nearly an equal number, in their annual report to the auditor, seemed to prefer the former system. It remains to be seen, by the future returns from the remaining commissioners, whether their silence is to be attributed to their repugnance to the change, or merely to that tardiness or lukewarmness with which gratuitous public services are commonly executed.

II.—We will now notice the present state of the several colleges of Virginia. There are four institutions which have this rank, and consequently the power of conferring degrees. They are, the University of Virginia, already mentioned; William and Mary College, in the town of Williamsburg; Hampden Sidney College, in the county of Prince Edward; and Washington College, in the town of Lexington. The three first are on the east side of the Blue Ridge, and the last in Western Virginia. We will consider them in the order in which they are usually ranked.

First, the University of Virginia. We have seen that this institution was established almost wholly at the public expense,

that its only permanent revenue is derived from the same source, and that it first went into operation in the spring of 1825. It then had seven professors. It has now ten teachers; to wit, eight professors, a lecturer on anatomy and surgery, and an assistant teacher of modern languages. During the present session, which commenced in September last, and ends in July 1832, the number of matriculates is 138, which are thus distributed among its several schools:—

Ancient languages .....	48
Modern languages .....	24
Mathematics .....	62
Natural Philosophy .....	55
Chemistry and Materia Medica .	58
Medicine .....	39
Anatomy and Surgery .....	41
Moral Philosophy .....	48
Law .....	28

*Legislative power.*—This by the charter is vested in the rector and visitors. The same charter, however, reserves to the legislature of the state a complete control over the institution 'in all things and at all times,' though it has never yet been exercised. Mere regulations of police may be prescribed by the faculty of professors, subject to the approval of the visitors.

*Executive power.*—This is vested either in the chairman of the faculty alone, or in him jointly with the faculty. He is charged with the execution of the laws generally, but may submit any matter to the faculty, whose decision is then final. He has the power of punishing for small offences; but the punishments for higher offences and important questions of every kind must be decided by the faculty. The chairman is annually selected from the professors by the rector and visitors, receives a separate salary as chairman, and may be re-appointed.

*Compensation of professors.*—It is partly by a fixed salary paid out of the annual appropriation of 15,000 dollars from the literary fund, and partly by fees received from the students. The aggregate sums received by the whole body of professors from both sources are nearly equal, but the compensation received by the several professors is widely different. It varies, in ordinary years, from about 1600 dollars to 3500 dollars a year. In addition to the permanent revenue of 15,000 dollars, the institution receives rent for its boarding-houses, and a sum from each student for the use of the library, &c., making its whole annual income about 18,500 dollars.

*Matriculation.*—The student must be sixteen years of

age—must produce a certificate of good character from any incorporated seminary he may have attended. He must, if under twenty-one, attend three schools (that is, three university classes), unless he has a written exemption from his guardian. He is at liberty to select what schools he pleases, and undergoes no previous examination in any, except those of ancient languages, mathematics, and natural philosophy. He signs a written declaration that he will conform to the laws of the university, and that he has deposited with 'the patron of the students' all the funds in his possession.

*Discipline.*—This is neither remarkably rigid nor relaxed. The students are required to wear the uniform prescribed by the enactments, to rise early, and to be punctual in their attendance at lecture. They are forbidden to be absent from the university without leave, to enter a tavern, to use spirituous or vinous liquors within the precincts of the institution, to keep a servant, horse, dog, or arms of any kind. The smaller offences are punishable by censures or suspension; the greater by dismissal or expulsion.

But for enforcing obedience to the laws, more reliance is placed on some general regulations of a precautionary character than on the actual punishments. These are the written promise of the student on matriculation to observe the laws; his surrender of his money into the hands of the patron, designating at the same time its several purposes, and the sums allotted to each; and, lastly, the circular addressed at the end of every month to the guardian of the student, in which his absence from lecture is noted, together with such other information as may be deemed important.

*Course of instruction.*—Lectures are delivered in every school which admits of that mode of instruction, and the class is regularly examined on the subject of the preceding lecture. Each professor delivers regular lectures three times a week, and gives about two hours each time to the lecture and examination, but they are so arranged as not to interfere with one another. Besides these regular lectures, there are, in most of the schools, extra lectures suited to the several classes into which the school is divided. The course pursued in each school is as follows:—

1. *Ancient languages.*—Professor Harrison.—In this school are taught Latin and Greek, with ancient geography and history. It has four classes, a junior and a senior Latin, and the same in Greek. Some students attend both the junior and the senior class, but they are examined only in one. The languages are taught by exercising the student in oral and written translations, by prelections of the professor, and

by examinations. The latter comprehend, besides the structure of the language, matters of history, geography, manners, &c. A black board is used in the lecture-room for exhibiting to the eye of the student examples of particular forms of words or expressions. The written translations into English are corrected by the professor in the presence of the class, and the reasons of the corrections explained. The same course is pursued with translations from English into Latin or Greek.

The books used by the junior Latin class are, Horace or Virgil, Terence, and Cicero's epistles. By the senior Latin, Juvenal, Tacitus, and Cicero's epistles; by the junior Greek, Xenophon's *Anabasis*, Euripides; by the senior Greek, Herodotus, Euripides, and Homer. The Latin and Greek metres are studied by their respective classes, and form the subject of special lectures by the professor. In this school are used Zumpt's Latin Grammar by Kenrick, Buttman's Greek Grammar, Donnegan's Lexicon, Butler's, D'Anville's, or the Eton Atlas. Besides these ordinary exercises of the several classes, the professor delivers two lectures a week on ancient geography and history.

2. *In modern languages*—Professor Blättermann.—The languages taught in this school are the French, Spanish, Italian, German, and Anglo-Saxon. In a part of them there are two classes, of which the senior is taught by the professor, and the junior by the university tutor. Besides the oral translations in the lecture-room, the students are required to write, as regular exercises, translations from the foreign language into English, and into the foreign language itself. Lectures on the literature of each of the three Romanic languages are delivered once a week by the professor.

3. *Mathematics*—Professor Bonnycastle.—In this school there are commonly five classes. Of these the first junior begins with arithmetic; but as the student is required to have some knowledge of it when he enters the university, the lectures of the professor are limited to the theory, showing the method of naming numbers, the different scales of notation, and the derivation of the several rules of arithmetic from our primary notion of addition; namely, the addition of sensible objects, one by one. These are dwelt upon at some length, and serve as the first links of a chain which conducts to the most refined analysis. Lacroix's arithmetic is the text-book.

In algebra the first problems are analyzed with and without the use of letters, to make the student sensible of the advantages of these signs. In teaching the rules for adding,

subtracting, &c., they are compared with the correspondent rules in arithmetic, and the agreement or diversity are noticed and explained. The text-book is Lacroix's Algebra. In geometry, Legendre is the text-book.

The second junior class, continuing algebra and geometry, proceed to trigonometry, and its practical applications: the text-book, Lacroix. Their subsequent course is as follows: spherical trigonometry and its application to practical and nautical astronomy, and to the projection and construction of maps, analytical geometry, and the first part of the differential calculus; the text book for which is Bourcharlat. The text-books for the other subjects are the professor's manuscript lectures, with Bonnycastle's Trigonometry for the applications.

The senior classes continue the differential calculus, taking the text partly from Bourcharlat and partly from manuscript lectures, and working examples selected from Peacock and Herschell. The same course is afterwards continued with the integral calculus; which, pursued somewhat further than is done by Bourcharlat, completes the course of pure mathematics, which commonly occupies the student three or four years.

There is moreover a class of mixed mathematics for such of the more advanced students as choose to pursue it, which consists of parts of Venturoli's Mechanics, the first chapters of Laplace's *Mécanique Céleste*, and of the applications of the principles there given to various problems.

4. *Natural Philosophy*—Professor Patterson.—The course of lectures in this school for the whole session is divided into two parts. The first treats of the properties of ponderable bodies, and includes statics, dynamics, hydrostatics, hydraulics, pneumatics, crystallization, molecular and capillary attraction, strength and stress of materials, and acoustics. The second part comprises heat, including meteorology, and the steam-engine; electricity, including galvanism; magnetism, optics, and astronomy. The text-books used by the students have hitherto been Cavallo's *Natural Philosophy*, and the treatises in this department of science in the Library of Useful Knowledge.

The philosophical apparatus provided for this school is very extensive and complete, and thus enables the professor to illustrate every part of his course by experiments in the presence of his class. The observatory before-mentioned, with its appropriate astronomical instruments, is attached to this school.

5. *Chemistry and Materia Medica*—Professor Emmet.—There are two classes in this school, one of chemistry, to

which class there are lectures given twice a week, and the other of materia medica and pharmacy, receiving a lecture once a week throughout the session.

In the chemical lectures all the important applications of the science to the mechanic arts, agriculture, and domestic economy are noticed, and, when practicable, illustrated by experiment. In the lectures on earths and metals, the appropriate minerals are exhibited, and noticed with reference to the sciences of mineralogy and geology. At the close of the history of inorganic matter, the atomic theory and the laws of definite proportions are fully explained and exemplified. The latter part of the course is occupied with the chemistry of organized substances, and it comprises the history, analysis, and properties of each substance; to which is added general views of the connexion between chemistry and the physiology of animals and vegetables. The books used by the student are Brande's Manual, Webster's Manual, or Turner's Elementary Chemistry.

In the lectures on *Materia Medica* and Pharmacy, the subjects are treated in the following order:—the operations of pharmacy, pharmaceutical preparations, the effects which the combining of different substances has on their medicinal properties, the different classifications of the materia medica, and, lastly, its several articles treated alphabetically.

There is attached to this school a pretty good apparatus, and a laboratory, in which the students are occasionally permitted to see the operations and to make experiments. A free use is made of the black board in these as in almost all the other classes in the university.

6. *Medicine*—Professor Dunglison.—The subjects taught in this school are physiology, pathology, therapeutics, obstetrics, and medical jurisprudence. The last forms a distinct class, and comprehends some of the students of law in addition to those of medicine. In this school, in common with those of natural philosophy and chemistry, the examinations of the class are postponed until after the lecture, but with this difference in the school of medicine, that the examination is of the last lecture but one, so that, with the lecture of the day, and the recapitulation of the preceding lecture, the prominent topics are presented three times to the student, or, what is the same thing, the substance of three lectures is presented to him in one day. No particular text-books are used, but the authors which are recommended to the student's use are, in physiology, Magendie, Richerand, or Bostock; in pathology and the practice of medicine, Gregory, or Good, or Eberle; in obstetrics,

Burns or Dewes; and in medical jurisprudence, Beck and the professor's syllabus. The professor is preparing for the press a work on Physiology, which he will use as a text-book.

7. *Anatomy and Surgery*—Dr. Johnson, demonstrator.—In anatomy the lectures are delivered from *subjects* with which it is regularly supplied. The text-book is Horner. In surgery the text-book is Cooper's *First Lines*. The lectures in this and the two preceding departments constitute the medical school of the university, and candidates for the degree of doctor must pass examination in them all. It possesses one advantage over the other medical schools in the United States, in having a session of more than ten months, instead of one of about four.

8. *Moral Philosophy*—Professor Tucker.—There are two classes in this school. The junior class studies rhetoric, belles lettres, and logic, the first half of the session, and belles lettres and ethics the last half. The senior studies mental philosophy the first part of the session, and political economy the last. The examinations are on the professor's lectures and the following books. In rhetoric and belles lettres, Blair, Campbell, and Lord Kaime's *Elements*; in ethics, Stewart's *Active and Moral Powers*; in metaphysics, Brown, Stewart, and Locke; in political economy, Say and Adam Smith. In discussing the controverted questions in this last-mentioned science, all the ablest writers, both of Europe and America, are referred to. The students in this school are required to exercise themselves in composition.

9. *Law*—Professor Davis.—In this school are taught the law of nature and nations, the principles of government, constitutional law, and municipal law. It is arranged into two classes, junior and senior. In the former are studied national law, government, constitutional law, and the elementary principles of municipal law. In the senior class, the more important and difficult branches of municipal law.

The mode of instruction is, for the most part, by text-books, accompanied by prelections, in which it is the object of the professor to give such additional explanations of the subject under consideration as he may deem necessary. Each prelection is preceded by an examination on the last, together with its text.

The text-books at present used in this school are, in the junior class, Vattel, The *Federalist*, Madison's Report, and Blackstone's *Commentaries*; in the senior class, Cruise on Real Property, Chitty on Contracts, Bayley on Bills, Foller on Executors, Phillips on Evidence, Stephens on Pleading,



Fonblanque on Equity, and Cooper on Equity Pleading; to which will be added a treatise on Admiralty Law.

On government and on various topics of national, constitutional, and municipal law, not discussed in the text-books, regular lectures are delivered.

*Examinations.*—There are two public and general examinations in the year; one about the middle of the session, the other at the end. These are wholly written, except in the schools of languages, in which they are partly oral: they are thus conducted. The students of each class attend their lecture-room, provided with pen, ink, and paper, and each one is required to give written answers to some ten or a dozen questions prepared for the purpose, and to each of which a numerical value is affixed, according to its supposed difficulty. Their answers are then carefully examined, and *to each one is assigned such part of the numerical values as the answer shall appear to deserve.* The aggregate amount of these several values determines each student's station in his class. If it reaches three-fourths of the whole values of all the questions, he stands in the first division; if less than three-fourths, but more than one-fourth, he stands in the second division; and if less than a fourth, in the third or last division. The names of all those who fall in the same division are arranged alphabetically, and the rank which each student holds is regularly communicated to his guardian in a circular. Every part of these examinations is under the control of a committee, consisting of the professor of the school and two of his associates.

This plan of testing the actual and comparative proficiency of the students was introduced into the university of Virginia by Professors Long and Key, according to the model of the Cambridge system, which in England has now been in use for so many years; after a trial of six years, it meets here with entire approbation.

Besides the daily and the public examinations, there are also special examinations. These are private and oral; they are not confined to the text-books, and authors generally read by the class; they may take place during any time of the session; and, like the public examinations, are made by a committee of three professors.

*Degrees.*—There are two honorary degrees conferred in this university, that of *graduate* in any one of the schools, and that of *master of arts*, which has been lately added. The first is granted to the student who has attained proficiency in any school, or where several distinct subjects are taught

in the same school, in its principal subject. Before the candidate undergoes examination, he 'must give the faculty satisfactory proof of his ability to write the English language correctly.' The diploma is written in English, and merely states the fact that the individual has been declared a graduate in some one school of the university.

The higher degree of master of arts is conferred only on those who have graduated in the five schools of ancient languages, mathematics, natural philosophy, chemistry, and moral philosophy.

The title of doctor of medicine is given to the graduate in the school of medicine.

In such subjects as do not permit a student to obtain the diploma of a graduate, he may obtain a certificate of proficiency after a like examination.

*Number of students and graduates.*—The gross number of students in the last four sessions, including the present, is 530. The annual number being, with little variation, about 133. This number is very unequally distributed among the several schools, and the number in the same school varies greatly in different years, as may be seen by the following table :—

*Number of students in the several schools from 1828 to 1831 inclusive.*

Schools.	1828.	1829.	1830.	1831.	Total.
Ancient languages . . .	39	52	57	48	196
Modern languages . . .	26	39	46	24	135
Mathematics . . .	45	60	78	62	245
Natural Philosophy . . .	33	46	57	55	191
Chemistry, and Materia Medica	38	42	37	58	175
Medicine . . .	33	32	29	39	133
Anatomy and Surgery . . .	27	34	23	41	125
Moral Philosophy . . .	23	16	38	48	125
Law . . .	27	23	17	28	95

• The first degree was conferred at the end of the session of 1827 28. The whole number of graduates in that and the three following sessions has been seventy-two, from which it would appear that this institution has not been lavish of its honours. Their distribution among the several schools is shown in the following table, by which it will be seen that the irregularity in their respective number of graduates, is still greater than in that of their students.

*Number of graduates in the several schools.*

Schools.	1828.	1829.	1830.	1831.	Total.
Ancient languages .	3	3	2	6	14
Mathematics .	3	0	0	2	5
Natural Philosophy .	0	0	5	4	9
Chemistry .	1	1	3	1	6
Medicine .	3	4	8	2	17
Moral Philosophy .	0	2	2	4	8
Law .	0	2	10	1	13
Total	10	12	30	20	72

Comparing this with the first table, it seems that, in the course of four years, the number of graduates in the schools of law and medicine was not equal to one-seventh part of the students in that school; that in the other schools it was much less; and that in the school of mathematics it was but a forty-ninth part.

*Library.*—This is placed in a handsome circular room in the upper half of the rotunda, and contains about 8000 volumes, arranged according to the subjects of the several schools, behind a circular peristyle, which supports two galleries. A certain number of students are admitted into this room every afternoon, to consult such particular works as they are not permitted to take out of the library\*.

Such is the present condition of what may be regarded as the best endowed and most flourishing seminary, not merely in Virginia, but in all the southern states. It claimed a more particular notice, not only on this account, but because it was the first experiment of subjecting such an institution to the immediate control of the legislature; because of the further novelty of some of its regulations; and because it was planned by one ex-president, Mr. Jefferson, and was carried into execution with the aid of two others, Mr. Madison and Mr. Munroe,—the former of whom has been its rector ever since the death of Mr. Jefferson. The notices of the other colleges in Virginia will be more brief.

*Secondly,*—Next in importance to the university of Virginia is the college of William and Mary, which is situated in Williamsburg, the seat of government when Virginia was a British province. It was founded in the year 1691, and is the oldest college in the United States, except that of Harvard in Massachusetts. It was formerly supported by the rents of its lands, and by a proportion of the fees received by all the land-surveyors, who there underwent examination and obtained their appointment. The latter having been taken

\* A catalogue of this Library was printed in 1827.

away by law, and the rents of their lands affording an insufficient and precarious revenue, the chief-part of them have been sold, and the proceeds either vested in stock, or lent to individuals on mortgage. After deducting their losses by insolvency, they still have upwards of 100,000 dollars in personal estate, and about 18,000 in real, which yield an annual income of something more than 6000 dollars.

There are six professors, namely, first, the professor of moral philosophy and belles lettres, who is also the president of the college; second, the professor of chemistry and natural philosophy; third, the professor of mathematics; fourth, the professor of metaphysics, the law of nature and nations, and political economy; fifth, the professor of law; sixth, the professor of humanity. In addition to their salaries, each professor receives a fee of 20 dollars from every student attending him.

The government of this college is vested in twenty-four visitors, who commonly meet once a year, and have the power of supplying vacancies in their own body.

The course of instruction is chiefly by examinations from text-books; but in some of the classes, lectures are also delivered, where the text-books are deemed insufficient.

The average number of students, for the last four years, has been precisely sixty. In the same years the number of graduates has been three, five, seven, and fourteen. To obtain the degree of bachelor of arts, the student must be examined in all the studies mentioned in the first four schools. To obtain that of bachelor of law, the student must already have received the degree of A.B., and stand his examination in law; or, for extraordinary merit in his class, the previous degree of A.B. may be dispensed with. The degree of master of arts is conferred, in general, on those who have previously received the baccalaureate, and who are also proficient in the ancient languages, and in history. But in cases of extraordinary merit, these pre-requisites may also be dispensed with.

*Thirdly*,—The college of Hampden Sidney. This was incorporated in the year 1783, and owes its establishment altogether to private enterprize. The funds, raised by private contribution, after providing the requisite buildings and philosophical apparatus, were not sufficient to yield an income of more than 600 dollars, and consequently the emolument of the professors was derived principally from the fees paid by the students. But within the last three or four years, the friends of the institution have made a further contribution of 30,000 dollars, of which 25,000 dollars have been set

apart, as a permanent fund for the support of professors: so that their annual revenue in aid of the fees, may be regarded as something more than 2000 dollars.

The legislative and visitorial power is vested in twenty-seven trustees, who fill up vacancies in their own body. The charter of this college creates four professorships, one of which is to be filled by the president. These are moral philosophy, languages, mathematics, and chemistry. But there are not always that number, and the duties of any two may be performed by one professor.

The mode of instruction is by recitations, examinations, and occasional lectures.

The number of students has been in some years as much as 140, and in others not more than 40. The average for several years past, since the university of Virginia has been in operation, can scarcely be set down at more than 70, and the number of graduates at about 10 in a year. Proficiency in all the subjects taught in the college is required for a degree.

Near to this college is a theological seminary, of about ten years' standing, which owes its establishment in like manner to private contributions principally from the Presbyterians. The intention of its founders is to provide a permanent fund of 75,000 dollars, the interest of which will afford to three professors, a salary of 1500 dollars each, and this is to constitute their whole emolument. The fund is already sufficient to pay two professors.

This institution has three handsome buildings for the use of the professors and students, and a library of about 5000 volumes. It is open to all denominations, and professes not to be conducted on sectarian principles. It has commonly from fifteen to twenty theological students.

*Fourthly,—Washington College*, near the town of Lexington in Rockbridge county. This college was chartered in the year 1812. It had in fact existed more than twenty years before as an academy, in which character it had been endowed with the shares in the James River Company, which the legislature of Virginia had in the year 1785 presented to General Washington, and which he had accepted only on the condition of appropriating them to some object of public utility. This donation constitutes the only part of its funds that are now productive, and may be estimated at 25,000 dollars. Its other funds also consist of donations, one devised by a private citizen of Lexington, estimated at 50,000 dollars when relieved from certain debts of the testator, and another from the Cincinnati Society of Virginia, on their voluntary

dissolution, amounting to 15,000 dollars, but not yet drawn out of the hands into which it was deposited, making in all 90,000 dollars.

This institution is under the government of nineteen trustees, who have the power of filling up vacancies in their own body. The subjects of instruction are divided into four departments, each with its professor. These are, first, the classical department, in which the usual Greek and Latin classics are read, accompanied with exercises, and lectures on Grecian and Roman literature are also occasionally delivered; second, the mathematical department, in which not only the several branches of mathematics, but also natural philosophy and astronomy are taught,—the two last are taught by lectures; third, the chemical department,—this also includes mineralogy, geology, and the application of chemistry to agriculture and the arts,—the whole taught by lectures, experiments, and illustrations; fourth, the ethical department, which comprehends metaphysics, ethics, political law, rhetoric, criticism, and political economy,—the whole taught by lectures.

The ordinary number of students is about fifty, and the fees they pay constitute the chief part of the present emolument of the professors. The qualifications of a graduate are proficiency in all the departments, on examination before the faculty and a committee of the trustees.

Another college has lately been established in the county of Mecklenburg, principally by the Methodists. It is said that 50,000 dollars have been contributed for this object. It is called Randolph Macon College, and it is just about to go into operation.

III. The private schools in the state are of various descriptions. Of these, the first in repute, and perhaps in usefulness, are academies. These are commonly established by a few public-spirited individuals in a county, or even in a neighbourhood, who erect suitable buildings for the purpose, and provide the requisite teachers, commonly two in number. They are generally placed under the superintendence and control of trustees, who are appointed by the legislature, and vested with corporate powers. Their ordinary number of scholars, is from thirty to fifty. The Latin and Greek languages, with the elements of mathematics, are all that is taught in these schools. Some of these academies, being in favourable situations, continue to flourish with their first vigour; but many others, after having been in successful operation for several years, gradually fall into disuse from the death or removal of their principal patrons or teachers.

But though schools of this description often have this brief existence, their number continues nearly the same. There are at this time about fifty-five in the state.

Nearly of the same character as the academies, and often nowise inferior to them, are those grammar-schools which are instituted and conducted solely by their respective teachers. In some of these, Latin and Greek alone are taught, and in others mathematics also. The number of these schools may be about twice or thrice as many as that of the academies.

But the largest part of the youth of both sexes in Virginia receive their elementary instruction in domestic schools. It is very commonly effected in this way. A country gentleman, in easy circumstances, engages a teacher at a moderate salary, from 200 to 300 dollars, exclusive of his board; he then receives the children of his connexions and neighbours as scholars, and some of them also as boarders. In this way he procures for his own children the advantages of society and emulation among those who are of the same age and pursuits; and the expense of thus educating them under his own eye but little exceeds the tutor's board, which in a country where the means of living are abundant is very insignificant.

The chief difficulty in carrying on any of these schools, is that of obtaining suitable teachers, of whom only a small proportion are natives of the state. Some few of the teachers are Europeans, but the greater part are from the New England states, many of whose educated young men thus follow the occupation of teaching before they engage in that of lawyer, physician, or divine. This plan would be a very good one for all parties, if the greater part of these youthful adventurers were not very superficially taught; and one of the greatest benefits which the friends of the university promise themselves from that institution, is, that it will supply the country with more competent teachers, and especially with teachers of the classics.

No branch of education has experienced more improvement of late years, than that of females. In addition to their participating more largely in the benefits of the domestic schools, which are sometimes attended indiscriminately by children of both sexes, there are many academies established solely for their education. In these from thirty to forty or fifty young ladies are instructed in polite literature, geography, history, and the elements of useful science. The French language, music, and drawing, are also taught in the greater part of them. There are at this time in Virginia probably upwards of twenty of these female academies, of which there was not one before the revolution;

and three fourths of them have been established within the last thirty years. They here acquire that degree of mental cultivation, which, though not sufficient to make them authors or pedants, adds new sources of enjoyment in the secluded life to which most of them are destined, and fits them for discharging the most important duties of mothers. In this latter aspect, female education seems to merit an attention it has not hitherto received. When we consider how much the character of the man, both intellectual and moral, depends upon the impulses received in early childhood, which impulses are principally given by the mother, the due instruction of women seems to be indispensable to the best system of education for men. And he who is not indifferent to the progressive improvement of society, should regard a well-conducted female school with peculiar interest, because its benefits do not terminate with its immediate pupils, but extend, in a multiplied ratio, to succeeding generations.

#### ON TEACHING DRAWING.

WE can hardly look at a school advertisement of the present day without finding 'drawing' included among the useful things to be taught. It is, therefore, universally admitted to be an essential part of education; but like many other branches we apprehend it is more talked of than successfully prosecuted. It is possible this may be in part owing to the *peculiar* rank which this useful acquisition holds in general estimation. Like French, and some other departments of ordinary education, drawing is considered as an *accomplishment*,—a thing to be learned if anybody has a liking for it,—but not a matter of sufficient importance to enter into the school routine, and to become the subject of serious study. We are not going to contend that drawing is of so much importance, to the majority of pupils in a school, as reading, writing, arithmetic, geography, and other things which are indispensable; nor do we think it at all advisable to turn a number of youths into indifferent artists, who might make very good men of business. Our purpose does not extend farther than to suggest some improvements on the ordinary mode of teaching drawing; and likewise to point out some advantages which it possesses as a discipline for the hand and the eye. Though we believe that the common methods are, in general, very faulty and ineffectual, we are aware that there are now in the metropolis, and no doubt elsewhere also, many good teachers who follow other methods, that



are in principle the same with those which we are going to recommend.

It is not unusual to introduce youths to the practice of drawing by giving them rules which they cannot comprehend, and which consequently discourage them, from the very beginning, by the seeming difficulty of the task they have undertaken. Should any youth possess a superior taste, such as might lead him to aspire to excellence in the art, it is ten to one but it is all spoiled and for ever deadened by this unnatural mode of proceeding. The method of study in the fine arts ought to be diametrically opposite. Allow the young student, we would almost say, to play with his pencil, and let him give full scope to his imagination, and to the natural desire of imitating what is before him, rather than fetter him with unintelligible rules.

If we place any object before a boy, and bid him copy it, he will succeed after a few attempts in giving a tolerably correct outline. But if, instead of this, we begin by endeavouring to teach him the rules of perspective necessary to rectify his outline, he becomes dispirited, and weary of the fruitless labour, which appears to lead to no satisfactory result; but if we let him do as well as he can, at first only pointing out great mistakes, and showing him how to avoid them, we may lead him on step by step in such a way that he will feel the growth of his new power. Success will encourage him to proceed; for it is success which cherishes taste,—and success with good taste will produce talent.

The utility of the imitative arts is too powerfully felt, the services they have rendered to society are too well known, to require any enumeration here. Whether we consider them in their highest excellence as practised by professional men, or merely followed as an agreeable and rational amusement by a large mass of well-educated people, we must acknowledge that they occupy an important rank in the scale of social life. Yet how many years are spent on the study of drawing with little or no benefit to the pupil! For want of proper instruction, he is generally confined to copying imperfectly, year after year, drawings often indifferently executed, or more frequently prints and lithographic sketches, which are full of faults; or, what is still worse, he is employed in daubing colours on almost shapeless imitations of landscapes, flowers, or butterflies. We believe that a very common result of all this painting and plastering is, that the pupil, at the close of his labours, is just as incompetent as his master to represent with accuracy the simplest object that he sees before him.

A method often practised with those who intend to prosecute the study of drawing as a profession, is to make the pupil begin with copying an eye. When the master thinks the pupil has worked long enough on this feature, he is recommended to try the mouth, the nose, and ears successively, till he has made sufficient progress to draw parts of heads. These studies would undoubtedly be of the greatest advantage to the student, if he were not too often allowed to waste a great deal of time in giving a high finish to these elementary parts, of which, at an early stage in his lessons, he should not attempt more than an accurate outline. Even with this method, if the student has diligently applied himself, he will begin to feel a real interest in his pursuit, which may be cherished and strengthened by a judicious teacher. A series of fine heads selected from celebrated pictures, such as express the passions of the soul,—historical portraits and features of high intelligence and beauty,—may be placed before him as models. To draw the extremities, the feet and hands, is a further step in his studies, and one that he cannot successfully make without a great deal of patient industry. The full human figure,—the construction of all the parts in one harmonious whole,—is the grand object to which he must ultimately aspire.

Such preliminary instruction has undoubtedly produced some most eminent artists, and for that reason it cannot be altogether condemned, though the adoption of a more natural course might have spared the pupil some years of useless or at least disagreeable study. But it is more as a branch of general education that we shall endeavour to develop an easier method of teaching drawing; not with the view of shortening the labours of the young artist, who, beside the valuable instruction of able teachers, has numerous standard works which he may consult. Our object is an humbler one, to show how simply even schoolboys may be taught linear drawing and elementary perspective, which, in our opinion, are as indispensable as almost any other branches of education, and may be made throughout life a source of constant and rational enjoyment. Let us just consider what drawing is.—It is the delineation of objects on a plane surface, as they *appear* to the eye. The first step then involves a more accurate training of that organ, a more exact estimate of measure and apparent position, than is possessed by ordinary observers with eyes untaught to see. The next, is the training of the hand to execute the judgment of the eye, or in fact, the practical part of drawing. A man, who has had no early practice in drawing, may by careful observation train

his eye so as to improve its perceptions of proportions to a much higher degree than he is aware ; but if he attempts to put on paper the correct impression which his eye after much study has acquired, he will find his hand disobedient to his will, and in fact unable to execute it. The greater, therefore, is the necessity for a person to begin early, if he wishes to give to his eye and his hand that reasonable share of education, of which at present they are almost entirely deprived. Madame de Staël says, ‘ that the acquirement of a new language, is a new sense to the possessor,’—the same observation may justly be made with respect to those who study the arts of drawing and painting. At every step nature exhibits to the instructed eye, a thousand charms in form, light, shade, colour, and picturesque effect, rarely observed or felt by the generality of mankind, who, from never exercising the faculties of vision but on the most ordinary occasions, seem perfectly satisfied

‘ With eyes that hardly serve at most  
To guard their master ’gainst a post.’

Drawing ought to be the exact copy of the impression which nature makes on the eye ; to draw correctly, then, the eye must be accustomed to compare with accuracy the reality with the imitation ; and he who delineates nature most faithfully, after exercising correct judgment and taste in the selection of his subjects, is undoubtedly the best drawer. Nature is the grand model ; and, to acquire any eminence, the artist must constantly have her before him, and make it his incessant study to reproduce the innumerable beauties displayed in her exhaustless forms. For the arts have not invented rules for themselves ; the rules are invariably to be traced in the examples of nature.

We are persuaded that something like the following is one of the best and simplest methods of training the eye of the pupil to the necessary exactness and precision. In the first place, he should begin by drawing the simplest possible objects, such as straight lines ; and these he should draw in all directions, horizontal, perpendicular, and sloping. As the knowledge of *measure* is an indispensable requisite for future success, he should practise drawing straight lines of various and definite lengths ; so that he shall be able to make a line, which shall be any integral part of another given line, such as a half, a third, &c., and also make a line, which shall be the double or treble of another given line. In the next place he should draw mathematical figures composed of straight lines, such as angles, triangles, parallelograms, squares, &c., and after them curves of different

lengths and forms, till he shall be able to draw with tolerable facility, circles, ellipses, or any other geometrical figures, without the help of an instrument. These preliminary lessons are of the utmost importance ; they are the only sure foundations of accurate drawing. After these exercises, in order to give the pupil dexterity and freedom of hand, we would have him copy for a short time, but always with precision, some very accurate drawings, and would prefer (although not exclusively) the rudiments of the human figure, as offering the most positive feature. These drawings ought to be executed on a large scale, and with as little finish as possible ; indeed, we would require of the pupil scarcely more than a correct outline. The great advantage of drawing large is in the freedom of hand, which is thus acquired, and in the ease with which any error of outline is detected.

Having accomplished this, we would place realities before the pupil, and make him draw any of the ordinary objects that present themselves to the eye, beginning with the easiest, such as boxes, tables, books, chairs, and in a word all forms which are constantly before him. This method has the great advantage of giving to the student a practical knowledge of perspective, as, with the assistance of the teacher, he will soon be able to draw familiar objects with accuracy, and having acquired in a short time the power of tracing from nature all simple forms, his judgment and observation will rapidly increase, from being constantly obliged to make use of them from his tracing on the paper, and comparing with the original, the production of his pencil. With the increase of his new power, may increase the complexity of the model, till we can with confidence set before him casts of the master-pieces of antiquity. Then he may learn to admire beauty, conquer difficulty, see, feel, and express elegant features, and the numerous effects of light and shade, with as much freedom as he would if he were copying a drawing ; but with the immense advantage of using, at a very early stage of his instruction, his own judgment, instead of copying servilely, and without knowing why, those same effects on paper.

The remark may frequently be made, and it is an unquestionable truth, that the generality of ill-educated persons, who are both practically and theoretically unacquainted with the fine arts, when looking at a painting or drawing cannot conceive why lines, which are in reality straight and parallel, incline, by the rules of perspective, up and down towards the horizontal line, in which the point of sight is, — nor is it very easy to explain this to such people, except by practical examples. But this subject may deserve a little further examination.

One of the chief uses of introducing drawing into our common schools, as a regular branch of instruction, would be to teach the pupils so much of lines, straight and curved, together with perspective and light and shade, as to enable them to draw plans, elevations, machinery, and philosophical instruments, animals and plants, with sufficient accuracy to be at least perfectly intelligible. There is hardly any condition in life in which such acquisitions might not be of the highest value, and especially for the superior classes of mechanics and artizans. Such early instruction also might often call forth the talents of youth, who are subsequently employed in those various branches of industry which consist in giving *form* to our articles of daily use and ornament. A Birmingham manufacturer of such articles as candlesticks, silver pencils, snuff-boxes, &c., has a constant call upon his invention for something new, and he finds no way of answering this demand so simple and so safe as the adaptation of natural forms. A leaf, such as that of the vine, a little sprig from a shrub, or a flower, may be made in skilful hands to contribute to the beauty without impairing the utility of an object. It seems to us that any early practice in drawing would very much assist both the master manufacturer and his superior workmen in devising, as well as the inferior hands in executing, articles of a higher description. It is well known what difficulty there is in all branches of industry, where anything like designing is required, to find workmen who possess the necessary qualifications. It is, indeed, a great commercial disadvantage to this nation, that it possesses no schools for teaching persons to draw for the manufacturer, the silversmith, the furniture-carver, the calico-printer, &c. We are, therefore, compelled to copy patterns from the French, who have schools to educate artists for such branches of design as we have mentioned. It should be recollected, that some of the greatest masters in their respective lines have furnished designs for the manufacturer: it is enough to mention Raphael and Cellini.

We might suggest another great advantage that would result from teaching drawing at school in a rational way,—that is, in such a way that a pupil might be able to copy nature. Our countrymen are the greatest ramblers in the world; and some few among them, every now and then, bring home a volume of useful facts, or accurate drawings of the most interesting objects they have seen. It requires no very great skill to make such a drawing as shall convey more real knowledge of a thing than the most elaborate description; when combined with it, our information and delight are more

than doubled. An inspection of Carsten Niebuhr's plates will show, that high skill, as a draughtsman, is not an essential towards producing that which shall convey a correct impression. Accuracy, patience, and a love of truth, are the great qualifications, to which if manual dexterity with the pencil be added, so much the better. But how many travellers are compelled to pass by objects of intense interest, or to remain satisfied with making the rudest sketch for want of some little early practice ! This, however, is not the worst ; their wretched scratches are polished up into passable drawings by professed artists, and very frequently the only merit these rough sketches may have, that of containing some few correct parts, is sacrificed for the sake of ornament. Our neighbours in Paris are said to practise the art just alluded to in a very dexterous manner.

It may be readily admitted that such instruction as we have proposed would be very useful,—but how is it to be accomplished ? Time is wanted for the purpose, and a proper instructor cannot always be found, and if he can be found, his time may be too valuable to be bestowed for such remuneration as an ordinary school can offer. \*As to time, enough may be secured by diminishing the number of hours employed in writing ; and we do not apprehend that more than two or three hours a-week would be found necessary for all that we recommend. The master himself must turn teacher till some one of the boys has proved himself better qualified to take the place of drawing-master. To help him in his new vocation an elementary drawing-book would be necessary, containing a few instructions, and a series of drawings from real objects. These should be first of all lines, then plane mathematical figures, and finally solids. The last should be given in the drawing-book, with their sides and angles in certain given proportions, which should be stated in the letter-press, so that real models of wood may be constructed of the same proportions and placed before the pupils. The drawing-book should contain specimens of drawings from these solids in all varieties of position, describing, at the same time, the position in which the objects are represented, as well as that of the draughtsman. Thus, for instance, when a cube is placed on a flat surface, as a table, it may be represented with one of its sides parallel to the wall, or making an angle of  $30^{\circ}$ ,  $45^{\circ}$ , &c. with the wall. A representation being given of it in all these positions, the student may copy the model placed in a similar position, and then compare his work with the drawing-book specimen. In this way he cannot fail to be led to a practical knowledge

of rectilinear perspective; and, though we are well aware of the great difficulties which this branch of the subject sometimes presents, we have little doubt that strictly correct elementary notions of it may be acquired by very simple means.

The drawing-book should have, as examples, specimens of the interior of a common-shaped room, stating the position of the draughtsman: it should present views of a door open at various angles, of the lid of a box similarly opened, of a long narrow passage, of a street, parts of a house, &c.

Various other simple means may be devised to explain these principles. All objects appear less the further they are removed from the eye. They ought, therefore, to be represented on paper of a size proportionate to their distance. But when an object is removed further off, with the apparent diminution of magnitude there is necessarily a change in the apparent position of each part, as compared with some fixed object that is nearer. Thus let a learner take his station at the commencement of a long line of lamp-posts. He will observe, as he carries his eye from the post nearest him to the second in the row, then to the third, and so on, that the highest point of the second appears to be lower than the corresponding point of the first, and similarly the highest point of the third is lower than the corresponding point of the second. An imaginary line then joining the tops of all the lamp-posts will appear to slope downwards from the spectator. A similar imaginary line joining the lowest points of all the posts will, in like manner, appear to slope upwards from the place of the spectator, and the two sloping lines, if the posts are continued far enough on a plane surface, will appear to meet in a point, which passes through the spectator's eye. The posts, in fact, with their increasing distance from the eye, continually diminish in apparent magnitude. For the same reason that the length of the lamp-posts seems to be continually diminishing, the breadth between two opposite and parallel rows will appear to diminish also, when the spectator takes his station in the centre between the two first posts of each row, as we may observe, by standing at the bottom of a long street, like Gower Street, in London, and looking up it. A person cannot give himself a better elementary lesson in plane perspective than by looking attentively through a single pane of glass at a street or a group of houses\*.

When the eye is once accustomed to observe the apparent directions of the various straight lines that bound the surfaces

\* We have just seen a new treatise on Perspective, by Richard Davenport, Esq., which we shall take an early opportunity of noticing.

which are presented to it, the pupil may be led to the consideration of curve lines in various positions. Here again the drawing-book may be made useful by exhibiting specimens of circles, such as a hoop, placed in various positions with respect to the eye. Besides the circle, it may be well to practise the pupil on other curves, such as ellipses, which often enter into the combination of figures. This will be a different and a more advanced stage in the pupil's progress than the simple drawing of circles and ellipses, recommended in the former part of this article. *There* the pupil delineated a curve on a plane surface in its complete proportions; *here* he must delineate the curve in the form in which it appears when viewed in different positions. Thus he will soon observe, that in two positions (which we are going to mention as best adapted to show the fact practically), the circle and ellipse appear a straight line: one, when the eye is in the plane of the circle, that plane being parallel to the horizon; and the other, when it is in the plane of the circle, that plane being vertical to the horizon.

To draw a cubical box, for example, just as it appears when placed on a table, the pupil may observe, that all he has to do is to represent on his paper that which the box re-represents *on the table*. If he places himself in such a position as to see two sides of the box and the top, he will observe, that if the edge of his paper is put parallel to the edge of the table, the *direction* of the outer lines of the box when represented on the paper, will be the same as those of the box which is placed on the table. This is equally true in whatever position he places his paper on the table; but it will remove some difficulty for a beginner, if he will make the sides and angles of his paper correspond in position with those of the table. Each angle of the box is transferred by the eye to some point on the surface of the table, or projected, as it is called, upon it; and a very little observation and practice will enable the pupil to draw or project on his paper each angle of the figure in a similar position, and to connect all these angles by straight lines\*.

The correct *practice* of light and shade is not so easy as the theory. But for practical purposes the teacher, at the commencement, should allow only one strong, distinct light, either from a candle or from a narrow aperture, to fall on

\* We merely give this as a kind of illustration, and perhaps a better one might readily be found. In general, we consider an object which we wish to represent, as projected on a vertical plane between the eye and the object. This, of course, is the case in all landscape drawing, &c. But for many elementary illustrations, it is better to consider a near object as projected on the horizontal plane on which it stands.



the object; and the same object, a cube, for instance, should be placed in all possible positions, and all the varieties of its shadows should be well studied before a more complicated figure is taken. It has been suggested, that white models should be used in preference to coloured ones, to prevent any confusion between real shadows and parts naturally dark. However accurately a draughtsman may represent the complicated parts of a piece of machinery, he will often fail in making it intelligible, unless he can throw some parts into shade, and bring others forward. And not only will he find it necessary to study the effect of light coming direct on any part, but the more delicate effects also of light *reflected* from certain parts of a complicated object on other parts less exposed to direct rays.

That very few lessons from a teacher of drawing, who fully understands the *theory* of his art, might lead youths to a competent practical knowledge of the subject, we have no doubt at all; and we believe also, that teachers, who have no skill in drawing themselves, might, with the assistance of a few precepts and a small model-book, teach their pupils the elements of this useful art.

When the pupil wishes to represent solids, philosophical instruments, &c., he may find it useful to colour them. Indian ink is all he will want. Let him beware of the paint-box in his early studies; or he may run the risk of burying under coats of plaster the useful knowledge that he has acquired.

The camera-obscura is a very agreeable and interesting way of examining objects which the pupil may desire to draw from nature, as it will at once bring them as within a frame, and show with great positiveness the light and shade. But though we would willingly allow him to examine natural objects through that medium, we would not recommend him to draw from it: first, because after having contracted the habit of drawing with it, he would not be able to copy from nature without it; secondly, the image formed by the double convex lens of the camera obscura, is distorted at the outer parts when received on a plane surface; thirdly, it would, by the minutiae with which it represents the objects, deprive the pupil of the boldness he would otherwise acquire in copying nature without any artificial means.

The convex black glass which is not so generally known, is preferable for many reasons: we have found it a most useful and instructive acquisition in travelling, as well as in the painting-room before the living model, as at once it will determine the primitive light; and will assist in choosing the most picturesque effects. This glass reflects the objects with

infinitely more correctness than the camera obscura ; its construction being simple, they are depicted in it immediately, which is not the case with the other ; the convenience of its shape and size is another recommendation.

When the pupil has acquired a sufficient knowledge of drawing to represent objects of still nature, he might then with advantage follow a regular course of lectures on perspective, which will be easy and amusing to him, having already acquired the practical knowledge of that art in copying with great accuracy the different forms, models, and casts, which have during the course of his studies been placed before him.

Picturesque excursions in the country with the master would be to him as instructive as they are amusing, and will still more enable him to put in practice the lectures on perspective which we have advised him to follow. The master in such tours will teach him to select with taste the spot from which sketches may be taken, which is an art in itself, and will also demonstrate to the young artist the aerial perspective.

From the beginning we would wish the pupil to continue to copy occasionally some good drawings of different styles and different masters, to aid himself in the practical part of the art. By comparing his own attempts with the drawings of skilful artists, he may learn to conquer many difficulties, and thus be stimulated to greater exertion.

When the pupil is able to draw correctly from the bust, to sketch landscapes, as well as all objects of still nature, he may then begin to draw from the living model, and may follow his studies with, or without a master, just as far as his inclination or his particular profession may induce him.

## REVIEWS.

### EPITOME OF ENGLISH LITERATURE.

- I. *Epitome of English Literature, or a Concentration of the matter of Standard English Authors.* Edited under the superintendence of A. J. Valpy, M.A.

*Philosophical Series.*

- II. *An Epitome of Paley's Principles of Moral and Political Philosophy, containing the substance of the arguments comprised in that work in the Catechetical form.* By a Member of the University of Cambridge.

- III. *An Epitome of Locke's Essay on the Human Understanding, in Question and Answer.*

INGENUITY seems constantly at work, collecting materials for the printer in this book-making age. One series of publications becomes popular, and straightway a host of imitations appear, gathering as they roll, and accordingly books of every description fast pour from the press without rule or measure. Invention is apparently exhausted in discovering under what form or on what pretext volumes shall be given to the world, and there is, in consequence, a certain lack of originality in most of the literature of the present day. Writers are content to dress up the ideas of others, rather than draw from the resources of their own minds. One of the most extraordinary attempts of this kind appears in the volumes now before us.

If our best prose authors, whose respective styles are models by which modern writers would do well to form their own, must, in order to suit this rage for multiplying publications, be made to assume a modern dress, what will be the next effort of our indefatigable caterers?—perhaps we shall have Shakspeare made easy, or Milton done into modern rhyme!

The following extract from the advertisement to the first number of the *Epitome of English Literature* will best show the purport of the publication:—

‘It is intended to publish, in a *concentrated form*, a series of STANDARD ENGLISH AUTHORS, of whose works the present generation know little, and the rising youth must know less, although the names, at least, of such writers are “familiar in our mouths as household words;” and the information they convey, suited to all times, places, and conditions of men, is clothed in language, which

has of necessity remained stationary, whilst modes of thinking and writing have insensibly changed.'

Even though the ideas of such authors were presented to us clothed in an antique style, provided their language were intelligible, it would still evince bad taste to disguise their opinions under a new form, and to hazard imparting to them a character totally different from that which they bear in the original.

If we were thus to alter all to the present fashion, what grotesque results would be produced! This would be in the true spirit of the sign-painter, who, desiring to modernize and improve a picture painted by one of the best ancient masters, obliterated the graceful drapery in which it was invested, and clothed it in the ill-assorted and scanty costume suggested by his own vile taste, while here he added, and there he took away, till at length, though the same features indeed were there, the whole expression was entirely altered, and the master spirit which had called into being an assemblage of beautiful combinations could no longer be discovered. But if, instead of so rude an artist, another better skilled in painting had undertaken the task, still he must of necessity have failed, and every touch of his own, however skilfully applied, would but have defaced or concealed the better delineation of the original; nay, if a second Raphael had thus employed his pencil—but no, a kindred genius, one who could himself invent and design, would never have laid an irreverent hand upon a work which he must have known how to appreciate.

Our objections, then, to the volumes under consideration arise more from the nature of the undertaking than from the incompetent manner of its execution. They are, upon the whole, certainly better executed than the ill-written advertisement prefixed to the first number would lead us to expect. There may, indeed, be found a few examples wherein the original text is perhaps rather improved; but these are single passages of very rare occurrence, and do not affect the general scope and tendency of the whole. But in almost every page it may be seen that the author's meaning is either misunderstood or obscurely stated. In the process of condensation the opinions of the authors may be retained; but they are divested of all ornament, exhibited indeed almost in a state of nudity—the arguments brought forth in support of them, the examples produced in confirmation, have entirely evaporated and flown off, refusing to be condensed in the narrow precincts assigned to them—the grosser particles may still be found, but the spirit which pervaded the original is

lost, and there only remains a set of dogmas, unrelieved by reasoning, unenlivened by illustrations. Who that takes any delight in the exercise of his mental powers would be content to learn the opinions of a philosopher through such a medium? We are curious to know, not only what a great man thought, but how he expressed his thoughts.

We are told of a person who learnt the Spanish language for the sole purpose of reading Don Quixote in the original. This arose from the natural desire to make, as it were, a personal acquaintance with an author rather than to learn his thoughts through the intervention of an interpreter. Influenced by this almost universal feeling, and seeking to obtain admittance into the presence of one of our sages, if we should be officiously detained at the threshold by an unknown person, who tells us—Locke is grown old: an account of his opinions from himself will weary you, but I can go over all that is worth knowing of them in half the time; listen, therefore, to me—should we not decline the proffered politeness, and say, we would rather see the philosopher himself; we desire to hear his doctrines from his own lips? Why should we learn them from you, when we can obtain them at the fountain-head?

It might be imagined that the productions of 'THE STANDARD ENGLISH AUTHORS,' from the very title adopted, were books to be found in almost every library, and that it argued a narrow education not to be well read in such works. Our old-fashioned notions led us to suppose that everybody who claimed to have a cultivated mind was familiar with the writings as well as with the names of these authors. While they have stood as favourite and often-consulted volumes in our library, and while we have regretted how few were the modern works worthy to take a place by their side, we suddenly hear that they have become antiquated, and that they must go through the ordeal of modern book-making, in order to suit them to modern taste.

It is, however, particularly unfortunate, that of all these ancient authors, Paley should have been the first to be selected. It is quite possible that the same pen, on which 'the task has been imposed of pruning luxuriances and removing blemishes,' might have been wielded with equal vigour when Paley first published his work in 1785, and that therefore writings may be extant of a living author which now require *modernizing*. What a melancholy situation for a man, who, in a green old age, should have outlived the works of his youth, and thus come to see a 'new interest imparted to them by the system of CONCENTRATION!' If

the little cloth-bound volumes with which we are inundated in the present day should in their turn pass thus rapidly away, their more youthful producers will perhaps live to mourn over the mutability of things, and in turn behold their writings grown old and vanish from the world ere yet the minds which conceived, and the hands which traced them, have shown any indications of age and imbecility.

It has always appeared to us, although objections might be made to some of the opinions advanced by Paley in his system of ethics, that the manner of setting them forth is nearly faultless, it being eminently calculated to interest the reader, and to engage him, step by step, to pursue the inquiry. Neither is this the work of chance—nor is it to be wholly attributed to a felicitous mode of expression. It is the effect of design and of practical experience in the business of instructing. Paley thus observes in his preface:—

‘An experience of nine years in the office of a public tutor in one of the universities, and in that department of education to which these chapters relate, afforded me frequent occasions to observe, that in discoursing to young minds upon topics of morality, it required much more pains to make them perceive the difficulty than to understand the solution; that unless the subject was so drawn up to a point as to exhibit the full force of an objection, or the exact place of a doubt, before any explanation was entered upon; in other words, unless some curiosity was excited before it was attempted to be satisfied, the labour of the teacher was lost. When information was not desired, it was seldom, I found, retained. I have made this observation my guide in the following work; that is, upon each occasion I have endeavoured, before I suffered myself to proceed in the disquisition, to put the reader in complete possession of the question, and to do it in the way that I thought most likely to stir up his own doubts and solicitude about it.’—p. xvi.

We think that no one can close these volumes without feeling that the author has throughout admirably succeeded in what he thus proposed to accomplish; while, in pursuing this course, he has, to use his own words, ‘seldom exercised the patience of the reader by the length and prolixity of his essays, or disappointed that patience at last by the tenuity and unimportance of the conclusion.’ In the life of Paley, prefixed to the condensed edition, it is said, in praise of his philosophy, that ‘to a clearness of method, such a general precision of language and ingenuity, if not cogency of reasoning, are combined as to render it a treatise adapted above all others to general use;’ and yet, at the same time, this work is thought a fit subject for the alembic.

When the school routine of education is over, the study of Paley's Moral Philosophy is calculated to be highly useful to young people, who have been taught to reflect—and, if not forced upon them at too early an age, it cannot fail *in the original* to prove attractive. It powerfully arouses the reader to an investigation of his own motives and actions, and while it generally gives a clear insight into the relative duties of the social state, it inculcates the most amiable and benevolent feelings towards all.

A work which treats on ethics, to be useful, must arrest the attention—it ought not to be so repulsive as to be studied as a task. The reader should enter into the spirit of the author, and agree or disagree with him in his opinions, after investigating the arguments on which these are founded—he should not merely go through the book, and yield a passive acquiescence without inquiry—the mind must be thoroughly awake, or otherwise words are read which only present a certain combination of letters conveying no corresponding ideas. It becomes, therefore, a matter of interest to inquire what is the most profitable and attractive form under which a system of ethics may be studied—how the wandering thought may be most securely arrested, and how the most lasting impression may be produced. We think it may easily be shown that Paley will succeed better in producing these results *in propria persona*, than in any disguised or mutilated form.

Before entering more particularly into the comparative merits of the original and the Epitome, by examples drawn from the respective works, it will be right to say a few words on another epitome of Paley, in which 'the substance of the arguments comprised in that work is given in the catechetical form.'

It is not necessary here to go over the objections to this form of educational books, since it is a subject which has been animadverted upon more than once in the different numbers of this Journal. These objections are of much greater force when applied to ethics and metaphysics, than to any other subjects whatever. Let the task be executed with the greatest possible ability, the very form it is made to assume divests the treatise of all interest, and makes it a dry recapitulation of the leading parts, oftentimes rendered unintelligible by being thus isolated, and yet oftener made absolute nonsense, by being put forth without any reference to the context.

It is said by the author of this Epitome, that 'it may lead to the study of Paley's work in its unabridged form.' If it were likely to produce this result, we would indeed strongly

recommend its perusal; but we believe that it will have a contrary effect, and that those who could read this as a voluntary task, would take up the study of ethics not from any predilection to the subject, but as a duty which they would think sufficiently fulfilled by having fairly gone through a catechism of the science; and if imposed as a task on young people, it would appear under too repulsive a form for them ever to be desirous in after life of renewing their acquaintance with the subject. We had intended to give some extracts from this catechism; but we find that the brief questions and answers which it contains are usually in the words of the text, while each of these are substituted for long passages in the original, and the whole is thus divested of all connexion and interest. The sins of this small volume are then those of omission rather than commission; but it is a merciless dissection, and nothing but the unsightly skeleton remains. In one respect, however, it is preferable to the condensed edition. It is more modest in its pretensions—it does not profess to be an improvement on the original, nor by any means a substitute.

In the condensed system, it is proposed to discard entirely the larger work, since ‘no reasoning will be omitted or distorted, so as to render a reference to the original author requisite; and thus the youth, especially of both sexes, may become perfectly acquainted with authors repulsive from their bulk alone, at a comparatively little cost of time as well as price.’—*Prospectus*, p. 3. Again, it is said, that ‘Paley’s Moral Philosophy is condensed into about one half of the original work; where not only are all the arguments of Paley preserved in their native force, but even his very words, as often as they seemed to convey his ideas in the best, because most concise manner. Nor is this its only merit; for wherever a link has been found deficient or defective in the author’s chain of reasoning, we have endeavoured to supply the one, and repair the other; but never without noticing such necessary interpolations, by placing them within brackets.’—*Advertisement*, p. xi.

The style in which these great advantages are set forth as having been actually accomplished is not calculated to make the reader participate in the sanguine feelings of the writer, that what was proposed to be done, has been successfully performed. Accordingly in every particular, save the compression of size, these flattering promises are found to be at variance with the reality. Paley’s reasonings are often omitted—oftener distorted—his arguments are not preserved in their native force, nor do the interpolations add to the merit of the work.



We know many persons, '*especially of both sexes,*<sup>1</sup> who read books by measure, and who, though they may not object to the matter being curtailed, strongly protest against the economical system with regard to type and paper now in fashion, and would therefore much rather prefer, even in this respect, the larger edition. Decrease of bulk by these means has in consequence nothing attractive to the youthful reader, and we believe the decrease caused by altering the original, or by wholly omitting parts, lessens the interest in a much greater proportion than the bulk.

It would be necessary to give long extracts in order to show how almost entirely the value of the original is lost in the condensation; but this fact will, in part, be proved by a few parallel passages, which we shall give in support of the assertions just advanced.

It is to be regretted, that Paley's opinions in regard to veracity and promises were somewhat lax, and not, in all cases, conformable to rigid morality. In the condensed edition this defect is made still more glaring.

IN THE ORIGINAL IT IS SAID, AS A PROOF  
AGAINST THE EXISTENCE OF MORAL  
INSTINCT—

'Veracity, which seems if any be, a natural duty, is *excused* in many cases towards an enemy, a thief, or a mad-man.'—p. 17.

IN THE EPITOME PALEY IS MADE TO  
SAY—

'Veracity, which seems to be, if any, a moral duty, is not in that system permitted to be violated as it ought to be.'—p. 6.

We are here told that veracity, if any duty, is a moral one, and that it ought to be violated—Paley never advanced so strange a doctrine.

#### PROMISES.

'Thus if you promise a man a place, or your vote,' and he afterwards render himself unfit to receive either, you are absolved from the obligation of your promise, or if a better candidate appear, and it be a case in which you are bound by oath, or otherwise, to govern yourself by the qualification, the promise must be broken through.'

'And here I would recommend to young persons especially, a caution, from the neglect of which many involve themselves in embarrassment and disgrace; and that is, "*never to give a promise, which may interfere, in the event, with their duty, for if it do so interfere, their duty must be discharged, though at the expense of their promise, and not unusually to their good name.*"'—p. 133.

'Thus if a vote be promised to one candidate, and, on the appearance of a better, it is found that the electors are bound by oath to select the most deserving, the previous obligation of the oath cancels the obligation of the promise.'—p. 45.

Entirely omitted.

It may easily be perceived how wide a latitude to the conscience this rule concerning promises affords. Is it then fair

to the author to omit entirely the concluding admonition, which clearly shows, that he considers promise-breaking in every case wrong, and that a person is only justified in breaking his promise when the commission of this offence is necessary, in order to the avoiding of a greater?

Paley makes an excellent distinction between the pleasures and pains of hope—in the epitome this is entirely lost.

ORIGINAL.

‘Hope, which thus appears to be of so much importance to our happiness, is of two kinds:—where there is something to be done towards attaining the object of our hope, and where there is nothing to be done. The first alone is of any value; the latter being apt to corrupt into impatience, having no power but to sit still and wait, which soon grows tiresome.’—vol. i. p. 35.

CONDENSED EDITION.

‘But though hope is of so much importance as an ingredient in happiness by giving rise to continued exertions; care must be taken that it does not fret the mind into impatience, or destroy it by despair.’—p. 13.

Paley is never dogmatical in the original; but his comonest observations have been condensed into dogmas.

ORIGINAL.

‘Whilst our minds are taken up with the objects or business before us, we are commonly happy, whatever the object or business be; when the mind is *absent*, and the thoughts are wandering to something else than what is passing in the place in which we are, we are often miserable.’—vol. i. p. 37.

CONDENSED EDITION.

‘For so long only as the mind is employed it is happy. Misery is the inevitable result of a mind not fixed for the time being to one pursuit.’—p. 13.

ON DUELLING.

‘But a sense of shame is so much torture; and no relief presents itself otherwise than by an attempt upon the life of our adversary. What then? The distress which men suffer by the want of money is oftentimes extreme, and no resource can be discovered but that of removing a life which stands between the distressed person and his inheritance. The motive in this case is as urgent, and the means much the same as the former; yet this case finds no advocate.’—vol. i. p. 271.

‘But the sense of shame is insupportable. So is that of hunger. If then the former can extenuate murder, so can the latter; yet this finds no advocates, nor should the other.’—p. 91.

SLANDER.

‘The disguises under which slander is conveyed, whether in a whisper with injunctions of secrecy by way of caution, or with affected reluctance, are all so many aggravations of the offence, as they indicate more deliberation and design.

‘Inconsiderate slander is a different offence, although the same mischief actually follow, and although the mis-

‘The disguises under which slander is concealed, are only so many aggravations, as they indicate more clearly the design of the slanderer.

‘Inconsiderate slander is less criminal, although it may actually produce the same mischief as malicious slander; but though less criminal, it is not free from guilt: nor can the plea of the want of design to injure exonerate the of-

chief might have been foreseen. The not being conscious of that design, which we have hitherto attributed to the slanderer, makes the difference.

‘The guilt here consists in the want of that regard to the consequences of our conduct, which a just affection for human happiness, and concern for our duty, would not have failed to have produced in us. And it is no answer to this crimination to say, that we entertained no evil design.’—vol. i. p. 285.

fender, who is bound to keep<sup>•</sup> such a check on his words, as to prevent even indirect mischief to others.’—p. 95.

### LIBERTY.

‘I should wish, no doubt, to be allowed to act in every instance as I pleased, but I reflect that the rest also of mankind would then do the same, in which state of universal independence and self-direction, I should meet with so many checks and obstacles to my own will, from the interference and opposition of other men’s, that not only my happiness, but my liberty would be less, than whilst the whole community were subject to the dominion of equal laws.

‘Natural liberty is the right of common upon a waste; civil liberty is the safe, exclusive, unmolested enjoyment of a cultivated enclosure.’—vol. ii. p. 161.

‘To do what one likes is certainly pleasant; but if all could indulge in this pleasure, (and if one may, all may,) the liberty of each person would receive so many checks from the liberty of others, that the liberty of all would lead to the liberty of none.

‘Natural liberty is like the right of common upon a waste; civil liberty is like the right of an enjoyment of an enclosure.’—p. 175-6.

Paley’s whole argument against suicide is perhaps rather lame and inconclusive; but it is made almost unintelligible in the condensed edition, even though an interpolation has been called in to assist in the elucidation.

‘A second consideration, and perfectly distinct from the former, is this: by continuing in the world, and in the exercise of those virtues which remain within our power, we retain the opportunity of meliorating our condition in a future state. This argument, it is true, does not in strictness prove suicide to be a crime; but if it supply a motive to dissuade us from committing it, it amounts to much the same thing. Now there is no condition in human life, which is not capable of some virtue, active or passive. Even piety and resignation under the sufferings to which we are called, testify a trust and acquiescence in the Divine counsels, more acceptable perhaps than the most prostrate devotion; afford an edifying example to all who observe them, and may hope for a recompense among the most arduous of human virtues. These quali-

. . . ; ‘and 3, the withdrawal of the example of persons, who, by bearing their sufferings with resignation, thus testify their trust and confidence in God. The last reason, it is true, does not prove suicide to be a crime; but it holds out a motive to dissuade us from it, which is the next step to proving its actual guilt; [for if it were not wrong, no such dissuasion would be necessary.]’—p. 128.

ties are always in the power of the miserable; indeed, of none but the miserable.'—vol. ii. p. 19.

Paley well observes :

'The contemplation of universal nature rather bewilders the mind than affects it. There is always a bright spot in the prospect, upon which the eye rests; a single example, perhaps, by which each man finds himself *more convinced* than by all others put together.

'But the example which strikes each man most strongly, is the true example for him: and hardly two minds hit upon the same, which shows the abundance of such examples [of the benevolence of the Deity] about us.'—vol. i. p. 70.

In the following passages, the two meanings are made almost at variance, and this result is not, in the present case, occasioned by condensation.

'Where a benefit can be conferred only on one or few, and the choice of the person upon whom it is conferred is a proper object of favour, we are at liberty to prefer those who have not offended us to those who have; the contrary being no where required.'—vol. i. p. 268.

We cannot forbear giving the following somewhat long extract from the original, as evincing most excellent and amiable feelings. In the *Epitome*, the parallel passage is certainly shorter—the reader will judge whether it be better.

'A good parent's first care is to be virtuous himself; his second, to make his virtues as easy, and engaging to those about him as their nature will admit. Virtue itself offends, when coupled with forbidding manners. And some virtues may be urged to such excess, or brought forward so unseasonably, as to discourage and repel those who observe and are acted upon by them, instead of exciting an inclination to imitate and adopt them. Young minds are particularly liable to these unfortunate impressions. For instance, if a father's economy degenerate into a minute and teasing parsimony, it is odds but the son who has suffered under it, sets out a sworn enemy to all rules of order and frugality. If a father's piety be morose, rigorous, and tinged with

His translator into modern language does not give the same meaning.

'Although a view of universal nature is apt to bewilder the mind, there is, however, always a bright spot in the prospect on which the eye rests with complacency; and thus a single example will produce conviction, which many united would fail to effect.'—p. 21.

'Where a benefit is to be conferred, and the charge given us to confer it on the most deserving, the choice must be made, without reference to the person so chosen being a friend or foe; but if only a proper object, and not the most deserving, be required, then we are not bound to prefer a foe to a friend.'—p. 90.

'Next to the possession of virtue, the parent should endeavour to make it appear amiable, and thus induce a child to receive what would otherwise be loathed, if presented in a repulsive form; for as youth are equally violent in their likings and dislikings, there is reason to fear, that parsimony or piety for instance, if insisted on too strongly, will be rejected as inconsistent with the rational enjoyment of money and mirth; and their place be supplied by the opposite feelings of profusion and irreligion.'—p. 118.

melancholy, perpetually breaking in upon the recreation of his family, and surfeiting them with the language of religion on all occasions, there is danger lest the son carry from home with him a settled prejudice against seriousness and religion, as inconsistent with every plan of a pleasurable life; and turn out, when he mixes with the world, a character of levity or dissoluteness.'—vol. i. p. 360.

Here the love of alliteration has caused the writer to fall into a strange dilemma. According to him either parsimony must be a praiseworthy practice, or piety an improperly cherished feeling; if these two words had not unfortunately begun with the same letter, they might perhaps never have appeared in this curious juxtaposition.

In the following passage it is clear that Paley's meaning has not been understood. He observes :—and he is made to say :—

'In countries in which the gentry are excluded from all concern in the government, scarcely anything is left which leads to advancement, but the profession of arms. They who do not addict themselves to this profession, and miserable must that country be, which constantly employs the military service of a great proportion of any order of its subjects, are commonly lost by the mere want of object and destination; that is, they either fall without reserve into the most sottish habits of animal gratification, or entirely devote themselves to the attainment of those futile arts and decorations, which compose the business and recommendations of a court.'—vol. ii. p. 179.

'In countries where the gentry are excluded from all concern in the government, the only road to advancement is the profession of arms. But miserable as that country must be, which constantly employs in military service a great proportion of its subjects, the individuals of the profession are not less so, who, from the want of higher objects, fall into habits of animal gratification, or devote themselves to the futile business and decorations of a court.'—p. 183.

#### JURIES.

'To expect that twelve men taken by lot out of a promiscuous multitude should agree in their opinion upon points confessedly dubious, and upon which oftentimes the wisest judgments might be holden in suspense; or to suppose that any real *unanimity*, or change of opinion in the dissenting jurors, could be procured by confining them until they all consented to the verdict,—bespeaks more of the conceit of a barbarous age, than of the policy which could dictate such an institution as that of juries.'—vol. ii. p. 261.

'Now to expect twelve men to agree on a point confessedly dubious, or to suppose that, if they differ, any real unanimity can be the result of confining men without fire, food, and candle, till they do agree, is as foolish as the institution of the jury itself is wise.'—p. 215.

#### THE FITNESS OF THE HOUSE OF LORDS AS A COURT OF APPEAL.

'Officers of the army and navy, courtiers, ecclesiastics; young men,

'Are not officers of the army and navy, courtiers and ecclesiastics, young

who have just attained the age of twenty-one, and who have passed their youth in the dissipation and pursuits, which commonly accompany the possession or inheritance of great fortunes; country gentlemen occupied in the management of their estates, or in the care of their domestic concerns, and their family interests; the greater part of the assembly born to their station, that is placed in it by chance; most of the rest advanced to the peerage for services, and from motives utterly unconnected with legal erudition:—these men compose the tribunal to which the constitution entrusts the interpretation of her laws, and the ultimate decision of every dispute between her subjects. These are the men assigned to review judgments of law, pronounced by sages of the profession, who have spent their lives in the study and practice of the jurisprudence of their country. Such is the order which our ancestors have established.'—vol. ii. p. 264.

men just entering on a career of dissipation; and country gentlemen immersed in private business, or retired from public life, born to their station, or advanced to it for merits or motives unconnected with legal qualifications, all found to compose a tribunal, whose duty it is to review the decisions of men, who have made the law their whole study.'—p. 215.

We could continue to multiply examples, but we believe enough, and more than enough, has been quoted to show that Paley's work is not improved by being put into this condensed form; and that those who are desirous of inciting young people to the consideration of the subject on which he writes, will present it to them under a much more attractive aspect, and ensure their more perfect understanding of it, by leading them at once to the original source.

It may be said, that no small industry and patience are evinced in the compilation of this volume, wherein every passage of the original has been altered and condensed; but the misapplication of industry and patience merits censure rather than praise. It may likewise be urged, that the difficulty of catching and infusing the spirit of an author in any words but his own, is nearly, if not entirely, insuperable. This is readily granted, and in itself furnishes a sufficient reason why so hopeless—and we may say, so presumptuous a task should never have been attempted.

The first number of this *Epitome* includes the whole of Paley's *Moral Philosophy*; the second contains *Evidences of Christianity* by the same author, and a few chapters of the 'Essay on the Human Understanding,'—to these the life of Locke is prefixed; the third comprises the remaining part of the Essay, and the whole of the 'Conduct of the Understanding.' Our remarks on the two last volumes will be confined to Locke's works.

A metaphysical essay, even still more than an ethical treatise.

tise, should in common justice be read, if possible, in the language of the author. A writer who has put forth doctrines which have been made subjects of controversy, should be allowed to speak for himself. It may be supposed that Locke, who has dwelt so much on the importance of using only terms which could convey clear and defined ideas, would be particularly cautious in the choice of his words, and in the construction of his sentences. The third book of his essay is entirely devoted to this subject, which is therein treated so clearly and excellently, that this alone might have been sufficient to induce a writer to pause ere he attempted any alteration of words and phrases, which might perchance at the same time alter the meaning of the original. The following valuable remarks bearing upon this question have always been kept in view by their author.

‘To think well, it is not enough that a man has ideas clear and distinct in his thoughts, nor that he observes the agreement or disagreement of some of them; but he must think in train, and observe the dependence of his thoughts and reasonings upon one another. And to express well such methodical and rational thoughts, he must have words to show what connexion, restriction, distinction, opposition, emphasis, &c., he gives to each respective part of his discourse. To mistake in any of these, is to puzzle instead of informing his hearer.’\*—vol. ii. p. 2.

‘A man shall take care to use no word without a signification, no name without an idea for which he makes it stand.’—vol. ii. p. 46.

‘It is not enough that men have ideas, determined ideas, for which they make these signs stand; but they must also take care to apply their words as near as may be to such ideas as common use has annexed them to.’—p. 47.

‘Propriety of speech is that which gives our thoughts entrance into other men’s minds with the greatest ease and advantage, and therefore deserves some part of our care and study, especially in the names of moral words.’—p. 48.

The above extracts likewise serve to show that a becoming deference to the author, or some other cause, has saved his modes of expression from much alteration. The words and sentences of the original are most generally copied verbatim; when they are not, the change is made at the sacrifice of sense or of perspicuity. The scissors have here been the most busy

## CONDENSED EDITION.

‘To express the dependence of his thoughts and reasonings one on another, a man must have words to show what connexion, restriction, distinction, opposition, emphasis, &c., he gives to each respective part of his discourse.’—No. 3, p. 229.

The same as the original, with the latter clause omitted.

Exactly the same as the original.

\* This and the following extracts are taken from the twenty-first edition, 1805.

agents, and this should be rather called a mangled than a condensed edition. In treating of so abstract and difficult a subject, the author has sometimes found it necessary to elucidate his meaning by even more than one example, while his reasoning is, in most cases, so close and so conclusive, one sentence so depending on another, that the removal of any intermediate steps renders the arguments weak, or leaves them entirely unsupported. The letter-press of the condensed edition is considerably less than half that of the original essay; the matter which the former contains is seldom given in fewer words than it is in the work itself, and therefore more than half of the essay is entirely omitted. Is it then pretended that the great work of this acute and profound philosopher is so verbose and so unimportant in its conclusions, that it can, with advantage, be thus curtailed? Whole paragraphs are transplanted to this *Epitome* without the smallest alteration, while whole intermediate paragraphs are omitted.

In the chapter on the abuse of words there are more than four consecutive pages (from 37 to 41 inclusive) in the original, for which not one word is substituted; nearly three consecutive pages (from 257 to 259 inclusive) are left out in the chapter on Reason; and in the same chapter, from 243 to 252, there is not above half a page transplanted; and the few sentences which this comprises are given in the words of the original. But the manner of curtailing most generally adopted is, to take the beginning of a paragraph, skip to the middle, and omit the conclusion, while parts of sentences are omitted, and the pronouns are left with their principals dis severed from them, leaving the reader at a loss to what they refer: by these summary methods of proceeding two pages are quickly made into one. In proof of what has been advanced, numerous references might be given; but this is perhaps unnecessary, since there is scarcely a page which cannot supply an example. Whether the work be improved by these means, or whether the few alterations which are made in the original have been made judiciously, the following extracts will sufficiently show.

‘Since it is the understanding that sets man above the rest of human beings, and gives him all the advantage and dominion which he has over them; it is certainly a subject, even for its nobleness, worth our labour to inquire into. The understanding, like the eye, whilst it makes us see and perceive all other things, takes no notice of itself, and it requires art and pains to set it at

‘Since it is the understanding that sets man above the rest of sensible beings, it is worth some labour to make it a subject of inquiry. But though, like the eye, it enables us to see other objects, it requires to be set at a distance to be seen itself; and though the inquiry be attended with many difficulties, it cannot fail to be both pleasant and profitable, from the assistance it



a distance, and make it its own object. But whatever be the difficulties that lie in the way of this inquiry—whatever it be that keeps us so much in the dark to ourselves—sure I am that all the light we can let in upon our own minds, all the acquaintance we can make with our own understandings, will not only be very pleasant; but bring us great advantage in directing our thoughts in the search of other things.’—Intr. p. i.

‘In this manner the mind comes to be furnished with ideas and language, the materials about which to exercise its discursive faculty: and the use of reason becomes daily more visible, as these materials that give it employment, increase.’—vol. i. p. 20.

‘And thus all mathematical demonstrations, as well as first principles, must be received as native impressions on the mind; which I fear they will scarcely allow them to be, who find it harder to demonstrate a proposition than assent to it when demonstrated. And few mathematicians will be forward to believe, that all the diagrams they have drawn, were but copies of those innate characters, which nature had engraven upon their minds.’—vol. i. p. 26.

‘He that attentively considers the state of a child at his first coming into the world, will have little reason to think him stored with plenty of ideas, that are to be the matter of his future knowledge.’—vol. i. p. 79.

Most of the alterations consist in the omission of different clauses of the sentences in the original, thus rendering that obscure and inconclusive on which Locke had made the noon-day light to shine. In the last example, however, for the sake of brevity, two words are substituted, which entirely destroy the author’s meaning, who is proving that there are no innate ideas; but when it is said a child *seems* not to be born with *many* ideas, this would imply that he is born with some, or otherwise the word *any*, instead of *many*, would have been used.

The following is an example of baldness and inadequacy of expression occasioned by the mutilation of paragraphs:—

‘Nor let any one think these too narrow bounds for the capacious mind of man to expatiate in, which takes its flight farther than the stars, and cannot be confined by the limits of the world; that extends its thoughts often even beyond the utmost expansion of matter, and makes excursions into that incom-

will afford us in our researches on more points than one.’—Intr. p. i.

‘Thus the mind is furnished with materials, and the use of reason becomes daily more visible as these materials increase.’—No. 2. p. 10.

‘On which ground all mathematical demonstrations must be received, as native impressions, which few mathematicians will be forward to believe.’—No. 2. p. 12.

‘A child at its first coming into the world, seems not to be stored with many ideas.’—p. 40.

prehensible inane. I grant all this, but desire any one to assign any simple idea which is not received from one of those inlets before mentioned, or any complex idea not made out of those simple ones. Nor will it be so strange to think these few simple ideas sufficient to employ the quickest thought or the largest capacity, and to furnish the materials of all that various knowledge and more various fancies and opinions of all mankind; if we consider how many words may be made out of the various composition of twenty-four letters, or, if going one step farther, we will but reflect on the variety of combinations which may be made with barely one of the above mentioned ideas; *viz.* number, whose stock is inexhaustible and truly infinite; and what a large and immense field doth extension alone afford the mathematicians.'—vol. i. p. 109.

'Nor will it be so strange to think these few simple ideas sufficient to furnish the materials of all the various knowledge of mankind, if we consider how many words may be made out of twenty-four letters.'—p. 51.

Locke admirably proves that we can have no positive idea of an infinite duration; the following short passage is in itself conclusive. It is a matter of surprise that any one should have ventured to mystify his reasoning, and put forth the new version with the pronoun still in the first person, as if it were the philosopher himself who spoke:—

'But if our weak apprehensions cannot separate succession from any duration whatsoever, our idea of eternity can be nothing but of infinite succession of moments of duration wherein anything does exist; and whether any one has or can have a positive idea of an actual infinite number, I leave him to consider till his infinite number be so great that he himself can add no more to it; and so long as he can increase it, I doubt he himself will think the idea he hath of it a little too scanty for positive infinity.'—vol. i. p. 205.

'But if we cannot separate succession from duration, our idea of eternity can be only of an infinite succession of moments; and I leave any one to consider whether he has a positive idea of an actual infinite number.'—No. 3, p. 91.

By giving only a part of a sentence, the meaning may be made to appear exactly the reverse of the real meaning of the author.

'Men may choose different things and yet all choose right; supposing them only like a company of poor insects, whereof some are bees, delighted with flowers and their sweetness; others beetles, delighted with other kind of viands, which, having enjoyed for a season, they would cease to be and exist no more for ever.'—vol. i. p. 257.

'Men may choose differently yet all choose right.'—No. 3, p. 117.

The following extract is taken from the middle of a long paragraph on the divisibility of matter; nearly a page and a

half of which is entirely unnoticed in the *Epitome*. 'If our space allowed us, we should be strongly tempted to give this as an example of how much excellent matter is rejected in this 'improved edition.' It may be observed, however, that by only leaving out the two letters, *in*, and adding the letter *s*, this short passage can be rendered unintelligible and grammatically incorrect :—

'— endless divisibility giving us no more a clear and distinct idea of actually infinite parts than endless addibility (if I may so speak) gives us a clear and distinct idea of an actually infinite number, they both being only in a power still of increasing the number, be it already as great as it will.'—vol. i. p. 392.

'Endless divisibility gives us no more a clear and distinct idea of infinite parts than endless addibility gives us a clear and distinct idea of infinite number, they both being only a power of still increasing the numbers, be it already as great as it will.'—No. 3, p. 183.

The following passage in Locke is comprised in one meagre line of the *Epitome* :—

'If it be demanded (as usually it is) whether this space void of body be substance or accident, I shall readily answer, I know not, nor shall be ashamed to own my ignorance till they that ask show me a clear distinct idea of substance.

'If it be demanded, whether space be substance or accident, I know not.'—No. 3, p. 69.

'I endeavour, as much as I can, to deliver myself from those fallacies which we are apt to put upon ourselves by taking words for things. It helps not our ignorance to feign a knowledge, where we have none, by making a noise with sounds without clear and distinct significations. Names made at pleasure neither alter the nature of things nor make us understand them but as they are signs of, and stand for, determined ideas.'

The *Conduct of the Understanding* has not suffered as much as the larger work by mutilation, since it has been shorn of little more than a quarter of its valuable contents, while the alterations are yet fewer in proportion to the whole ; where, however, these do occur, they are manifestly not improvements.

The study of this book, in its original form, is attended with so great advantage in the business of self-education, that its perusal cannot be too strongly recommended to all young people, not so much to make them philosophers as to make them reasonable creatures, who are willing to use the powers of their minds on subjects not wholly unworthy of the exercise of those wonderful gifts.

A very few examples will serve to show that to obtain the

greatest advantage this work is capable of yielding, it must not be read in the *Epitome* :—

‘ There is, it is visible, great variety in men’s understandings ; and their natural constitutions put so wide a difference between some men in this respect, that art and industry would never be able to master ; and their very natures seem to want a foundation to raise on it that which other men easily attain unto. Amongst men of equal education there is great inequality of parts. And the woods of America, as well as the schools of Athens, produce men of several abilities in the same kind.

‘ *Though this be so*, yet I imagine most men come very short of what they might attain unto into their several degrees by a neglect of their understandings.’—vol. ii. p. 325.

The words printed in italics should give the same meaning in both extracts, instead of which they convey opposite ideas ; the one makes the concluding clause to be drawn from a certain position, the other from an hypothesis.

‘ I have before mentioned mathematics, wherein algebra gives new helps and views to the understanding. If I propose these, it is not, as I said, to make every man a thorough mathematician, or a deep algebraist ; but yet I think the study of them is of infinite use, even to grown men ; first, by experimentally convincing them, that to make any one reason well, it is not enough to have parts wherewith he is satisfied, and that serve him well enough in his ordinary course. A man in those studies will see, that however good he may think his understanding, yet in many things, and those very visible, it may fail him. This would take off that presumption that most men have of themselves in this part ; and they would not be so apt to think their minds wanted no help to enlarge them, that there could be nothing added to the acuteness and penetration of their understanding.’—vol. ii. p. 341.

‘ This debases and enervates the understanding, makes it weak and unfit for labour. This is a sort of hovering about the surface of things, without any insight into them or penetration ; and when the mind has been once habituated to this lazy recumbency and satisfaction on the obvious surface of things, it is in danger to rest satisfied there, and

‘ In men’s understandings their natural constitutions put so wide a difference, that art and industry never are able to master it ; even amongst men of equal education there is a great inequality of parts. *Yet were all equal*, still most men, I imagine, come very short of what they might attain, did they not neglect their understandings.’—No. 3, p. 373.

‘ I have before mentioned mathematics, and I now *add* (?) algebra, which gives new helps and views to the understanding, not that every man should be a deep algebraist ; but because in these studies a man will see, that however good he may think his understanding, yet in many things it may fail him ; nor would *they* (?) be so apt as *they* now are to think, that nothing could be added to the acuteness and penetration of *their* understandings.’—No. 3, p. 383.

‘ This enervates the understanding, and makes it unfit for labour, and when the mind has been once habituated to this lazy recumbency on the obvious surface of things, it is in danger to rest satisfied there, and go no deeper, since it cannot do it without pains ; and there is reason to fear, he (?) will never reconcile himself to the fatigue of turning

go no deeper; since it cannot do it without pains and digging. He that has for some time accustomed himself to take up with what easily offers itself at first view, has reason to fear he shall never reconcile himself to the fatigue of turning and tumbling things in his mind, to discover their more retired and more valuable secrets.'—vol. ii. p. 371.

in his mind, with the view to discover their (?) more retired and valuable secrets.'—No. 3, p. 406.

Another epitome of Locke's *Essay*, 'in question and answer,' claims but a very brief notice. It is the compiler's opinion, that 'the first principles of metaphysics may, like other sciences, be acquired by committing to memory the answers to questions on the subject.' We trust that few instructors are of this way of thinking; but if there be any, we would earnestly advise them not to put this book in the hands of their scholars in the hope of making them metaphysicians. It is calculated to stifle inquiry and to supply words instead of ideas; in short, it is every way at variance with the principles of Locke, who insists so much and so well on the importance of obtaining clear ideas. In place of arguments there are assertions, which are to be taken on trust without inquiry. Questions, to the consideration of which Locke has thought fit to devote many pages, are dismissed here with a monosyllable.—'Does the soul always think?'—'Can we know that two parts of duration are equal?'—'Is time a proper measure of motion?'—'In moral relations is the relation affected by being measured by a wrong standard?'—'Is our knowledge of repugnancy to co-existence as limited as that of our existence?' These questions and many more are all answered by a simple 'No.' The pupil who has to learn the answers by rote will no doubt think this the very best answer that can be given, and will find that 'it is easier to believe than to be scientifically instructed.' When longer answers are given, they are scarcely more explicit. The book opens with the question, 'What is an idea?—The object of thinking.' After three other questions have been asked, the pupil is desired to 'give an idea (object of thinking?) of perception.' By this definition and its subsequent application, his idea of an idea must certainly be particularly lucid. All that is said on innate ideas is comprised in one question and a short answer; and the whole is anything but an epitome of Locke's *Essay*.

## QUETELET ON PROBABILITIES.

*Instructions Populaires sur le Calcul des Probabilités*, par A. Quetelet,\* Bruxelles. Chez H. Tarlier et M. Hayez, Rue de la Montagne, 1828.

It has before occurred to us to make some observations on the study of the Theory of Probabilities as a part of education. From this we have been hitherto deterred by not finding a book on the subject sufficiently clear for the use of very young persons; but the work of M. Quetelet, which has lately fallen in our way, has shown us that the science can be usefully exhibited in a form which need frighten no one who is master of the common rules of arithmetic. The author is most advantageously known to the scientific world by his statistical works, by the '*Correspondance Mathématique et Physique*,' of which he is editor, and also by an elementary collection of the phenomena of natural philosophy, called '*Positions de Physique*.'

Previously to entering upon our account of M. Quetelet's work, we shall make some observations upon the study itself, with a view to show why it is worthy of being made a part of education. If there be one subject more than another to be found in the whole circle of the sciences, whose object and reasonings have been utterly misunderstood, it is the theory of probabilities. The consequence has been, that while some have censured it as profane, others have ridiculed it as a delusion, while most are apt to consider it as useless and unpractical. The first objection has arisen from a notion which, spite of the ignorance of the subject which it betrays, is entitled to a respectful answer. The theory of probabilities or chances is unfortunate in wanting a name which shall at once point to the subjects in which it is conversant. The word *probable*, in common language, is applied only to things so likely to happen, that the expectation of their occurrence is strong enough to guide our actions; while *chance*, as opposed to *Providence*, has been used in a well known sense by those few who have not been able to collect from all they see around them a conviction of the existence of a Creator. It has therefore been imagined by some, that the doctrine of chances is near akin to presumption, if not to atheism\*, as supposing at the outset that events happen, as the phrase is, by chance. No notion can be more groundless.

\* There are some who are more strongly led by great names than by arguments. To such we would mention, though we do not think it of sufficient importance to dwell upon on either side, that the father of this theory, as he is called by Laplace, was PASCAL.

Our daily determinations as to our conduct in the various circumstances of life, are certainly founded upon judgments concerning future events, as to which we can predict nothing absolutely. The reason obviously is, our ignorance of the whole state of any case. Nevertheless, experience of preceding events will incline our minds more or less strongly towards the expectation of one or the other occurrence, according as we have seen the same occur more or less often on former occasions. Thus, that a shower of rain will follow a fall in the barometer, is not by a great many degrees so probable, as that a stone will fall to the ground when its support is removed. Our experience of the latter result is so uniform, that we feel the highest degree of certainty as to any new experiment, which is not the case in the former. Nevertheless, the former is no more an accident than the latter, but only depending upon circumstances with which we are not so well acquainted. This being the case, how strong soever our conviction may be, that the event about to happen has been pre-arranged by a power with whom everything is certainty, we are not thereby furnished with any rule of conduct, except the notion, that what has happened most often before, in circumstances which appeared to us similar, is the most likely to happen again. This presumption, far from proceeding out of any admission of events happening by chance, is a consequence of the directly opposite belief; for, if preceding occurrences had been purely fortuitous, the arrival of one event would furnish no probability whatever for the repetition of the same under similar circumstances. The order and arrangement of the material universe is usually considered the convincing proof of the existence of a Creator. If so, every investigation which shall establish a general and abiding law, adds some new force to this argument, and every method proceeding out of the law so established, may be made to strengthen those habits of mind, of which such a conclusion should induce the cultivation. ° The theory of probabilities depends, for much of its practical utility, upon observations which have proved that events, which individually appear to follow no plan, are nevertheless in the mass as much the subjects of a general rule as any others. If the course of human mortality did not continue nearly the same from year to year, no application of the Theory of Probabilities could be made to the insurance of life; and those valuable institutions, which are now among the most secure of all commercial speculations, would either not exist at all, or must charge such a price for the security they give as would render them practically useless. The same might be said of friendly

societies, and even of marine and fire insurances. No man accustomed to such considerations can long doubt that the doctrine of chances, instead of being what it has been represented to be, is nothing more than the application of common prudence to these cases, in which it has pleased the Creator to hide from us the arrangement on which he has determined. Our powers of perception and calculation may be employed in as praiseworthy a manner on such an object, as on the construction of a bridge or a canal. It is by no means necessary that an event should be unknown to all, in order to render it a fit subject for the calculation of its probability by those who are in ignorance. Let the owner of a lottery be at liberty to distribute prizes and blanks among his contributors at pleasure, and that with every knowledge of their circumstances and motives ; yet so long as the arrangements which he follows, and the reasons which guide him, cannot be detected by observation of what he has already done, the theory of probabilities should be as much the guide of those who would speculate without fear of ruin, as if the numbers were to be drawn indiscriminately from the wheel. The word chance is merely an expression of our ignorance of the chain of events which have led to any particular occurrence, and in so strong a light would this be set by the study of the application of the doctrine of chances, that the results would rather tend to correct the notions which the uneducated attach to the word, than to couple it with any opinions contrary to the supreme guidance of an intelligent Creator.

We have heard it objected, that the habit of calculating probabilities may lead to a passion for gambling. Unfortunately this propensity is so easily acquired by intercourse with the world, that if, by studying the doctrine of chances, those who will game in any case could be prevented from seriously injuring their circumstances, the advantage thus gained would perhaps not be overbalanced by an addition to their number. The habit itself is usually the consequence of the want of ideas and occupations which results from a bad education, and springs more from the desire of excitement, and escape from *ennui*, than from any reflection upon the possible profit which may accrue from success. It is certain that the desire of gain soon becomes the master passion of a gambler ; but we think most will agree with us, that neither the age nor circumstances of the majority of those who commence this pursuit, justify us in supposing that it is their leading motive at the first outset. Be this as it may, it is a common remark, that in proportion as a game is one of skill, the sums usually staked upon it are lessened. Few ever think of gambling at chess ; even whist is not commonly



a vehicle for high play, while *rouge et noir*, and games of that class, seem invented only that a few who understand this theory, may make the unthinking world pay dear for the pleasure of a moment's excitement. This would be seriously lessened, if a greater quantity of knowledge, as to the real value of the supposed advantage, could be distributed among the different classes of society. In proportion as any game of hazard is converted into one of skill, the strength of the evil stimulus will be diminished, and its place will be supplied by a more useful excitement,—that of competition for victory only. The fair player would thus be a less easy prey to the sharper, whose very occupation it is, to avail himself of a science which the public rejects, to the ruin of those who are ignorant of it. A cool temperament and great practice in the theory are the necessary requisites of the accomplished thief, who would get his living by play; and the same qualities are necessary to oppose him with success. And be it remembered that the doctrine of chances—a dry arithmetical subject—is rather likely, in common with other pursuits of the same kind, to repress than to create any craving for such excitement as that of gambling.

It is argued by another class of disputants, that the theory, however true in the abstract, can never be applied to practice, inasmuch as we are unacquainted with any way of determining the actual probability of most events, such knowledge being almost as much above our reach as the power of predicting them. This, though perfectly true, is irrelevant, since it is not asserted that the whole conduct of life can be determined by numerical computation. The same argument might be applied, more or less, to all branches of natural philosophy, every one of which is conversant with notions more exact than the data to which it is afterwards to be applied. The advantage of the theory of probabilities, lies in helping the student to form a habit of judging correctly in cases which are beyond the reach of calculation, by accustoming his mind to the consideration of others, in which numerical data and mathematical demonstration can be employed. It is to the understanding, as Laplace has well expressed it, what the sense of touch is to the sight, a corrector of false impressions and a check on premature decisions. Those who know the subject are aware how apt the judgment is to be deceived, even in the simplest questions, which, from the definite value of their circumstances, can be reduced to calculation. Any pursuit which would leave the student with a strong impression of the weakness of his powers, and the fallacy of first impressions, would be a valuable assistant to the teacher; and in this respect we appeal to all who under-

stand the subject, whether there be anything in mathematics or natural philosophy, in which even the proficient is more likely to err, or in which his errors can be more certainly exposed, and when detected stand in a more ridiculous light, than the theory of which we speak. We will now examine its main principle, and see whether it be any more than the application of common arithmetic to a notion already existing in the mind, though in a vague form. It is, however, perfectly capable of precise definition, and when defined, presents results which a little reflection will readily induce us to admit, in all cases so simple, as to be rationally considered as falling under the province of the unassisted judgment.

Suppose a bag to contain four white and two black balls, so placed that we can see no reason why one should be drawn out rather than another. Whatever probability the presence of each white ball adds to the chance of a white ball being drawn, the same will each black ball give to the other supposition: we have therefore six events equally possible, four of which are favourable to the production of a white, and two of a black ball. Hence the probability of drawing a white ball is said to be to that of a black one as four to two, or the former is twice as probable as the latter. The fractions  $\frac{4}{6}$  and  $\frac{2}{6}$  are made to represent these probabilities, the denominator being the whole number of possible cases, and the numerator that number out of them which is favourable to the production of the proposed event. Similarly, more complicated questions admit of an inquiry into the number of ways in which, under given conditions, an event may happen or fail, and the proportion of these two is that of the probabilities for and against its happening. It is only against the preceding illustration that any objections to the theory of probabilities can be urged; all the rest consists of processes of pure mathematics admitting of no question. It is a very common mistake to suppose, that there is in the mathematics something which gives the first ideas of natural sciences, and creates notions differing entirely in kind from those in common use. This is only true in respect of the accuracy which mathematicians can confer on ideas which, without this science, would have been too vague to furnish subjects of calculation. But in any other sense it is not correct; thus, in the present instance, every one will allow that the chance of drawing a white ball from a bag, which contains a thousand white balls and only one black, is *much* greater than that of drawing the black one; the step made by the mathematician is simply that of estimating these probabilities by the fractions  $\frac{1000}{1001}$  and

$\frac{1}{1001}$ , against which, if it be objected that a wrong measure of the expectation has been taken, it is all that can be brought; but it must certainly be allowed that the notion is one believed in and acted upon, more or less correctly, by every individual in the world. We will now mention some cases in which mankind are subject to err, and where the liability to mistake at least is pointed out, by observation of the common problems of chances.

Most of the arguments of which we make daily use in books or conversation, consist of assertions which are only more or less probable, and whose absolute certainty there is no method of establishing. The conclusions which are drawn partake of the uncertainty of the premises; so much will be allowed by any one who ever found himself in the wrong. But it is not so generally remembered, that the conclusion of an argument may be improbable, even though following logically from premises, each of which by itself has probability in its favour. The argument, that if A is B, and B is C, A is C, is incontestable; so also is the following: that if there is any probability that A is B, and any probability that B is C, there is some probability that A is C. But it does not follow that if it be more likely than not that A is B, and also that B is C, it is more likely than not that A is C. If there were an even chance for each of the two first, there would be three to one against the conclusion, and there must be more than two to one in favour of each of the premises before the conclusion can be called as likely as not. In a still larger collection of equally probable arguments, still more does any feebleness in the premises affect the likelihood of the conclusion, so that no result which depends on ten equally probable arguments can be considered as having an even chance in its favour, unless there be more than nine to one for each of the premises. Such conclusions are indisputable, in cases where all the circumstances which render an event probable or improbable are known, as in the case of a lottery of black and white balls; and the knowledge thus obtained might be beneficial to a disputant; for though he could not apply numerical calculation to a question of politics or morals, he might thereby be induced to recollect that strong probability, and not certainty, is all he can hope to arrive at, and might learn caution, both in forming his own opinions, and condemning those of others. Another common error is, the belief that the occurrence, which, under the circumstances, is most likely to happen, is therefore probable. If a halfpenny be thrown twenty times into the air, the most probable supposition is, that there will come up as

many heads as tails—that is, this combination is more likely than any other combination, but not more likely than the arrival of some one out of *all* the other combinations. If, then, a halfpenny were thrown up twenty times, and this were repeated any number of times in succession, we might expect beforehand that there would be a preponderance either of heads or tails in each set, and so it would generally prove. The same would hold of two players of equal skill, who should play different sets of twenty games each. Nevertheless, this result is misunderstood by players in general, and under the name of a *run*, either of good or bad luck, has many superstitious notions attached to it. It is not recollected, that the result of no one or more games can be considered as in any way likely to influence those which succeed, except so far as they prove superior skill in the party who has won them. It is, we may observe, very common to deduce from an event which has happened, a probability of precisely the contrary nature from that warranted by common sense. Thus a person will say,—I have been robbed to-day, and do not think I shall be robbed again; for it is very unlikely that a man should be robbed twice in one day. Nothing can be more incorrect than this argument: before the first robbery happened, certainly the probability of being robbed twice in one day was very much less than that of being robbed once; but after the first event, the second is just as likely as the first *was*; or more so, if the happening of the first event be allowed to afford any presumption, however small, against the good management of the person to whom it occurred.

In the Parisian lottery, it is always usual to stake upon a number which has not appeared for some drawings, under the idea that its appearance is rendered more likely by its not having been drawn for some time. Many more such errors might be noticed, even in those subjects which are peculiarly the province of the theory of chances; and still more in the speculations of common life. These serve to show the utility of this science, and, if we are warranted in assuming that the correction of an erroneous habit in thinking of one subject, is likely to exert an influence over our method of treating others, we may recommend it as a part of education.

The work of M. Quetelet is a small and neatly printed duodecimo of 236 pages, written in tolerably easy French, which we hope is not now so great an obstacle to its being put into the hands of a young person, as would formerly have been the case. Each chapter is succeeded by a few questions on its contents. The principles are laid down with great

simplicity and correctness, and accompanied by interesting and instructive illustrations. The demonstrations are entirely arithmetical, requiring no more knowledge than that of fractions. We also find in it several things, which it has not hitherto been usual to introduce into popular works on the subject. Among these is the calculation of the *moral expectation*, 'espérance morale,' in which the sum stated, is considered as having a value dependent upon the fortune of the player. The principle employed is the common one, namely, that the values of the same sum to two different persons are inversely as the whole possessions of the two. M. Quetelet then proceeds to expose the lottery, as it now stands in France. The constitution of this lottery differs materially from that formerly established in England. There are only ninety numbers, of which five are drawn at once. No one of these is in itself either blank or prize; each candidate for a prize, having previously deposited a certain sum upon the coming up of one given number, or of a combination of given numbers, has his stake multiplied a certain specified number of times, if the event, on which he has placed his money, happens to arrive. In proof of our previous assertion, that a public well informed on the theory of probabilities would never tolerate the system of lotteries, as it stands at present, we subjoin the names and meanings of the different hazards, with the sums that may be gained by each, and also those which ought to be gained, if the play were quite even. The stake is supposed to be one franc.

*L'extrait simple.* Here the player stakes upon a number, named by himself, being one of the five. If he wins, he ought to receive 18 francs; but the government only gives 15.

*L'extrait déterminé.* Here the player names, not only the number, but also which of the five it is to be. His fair gain is 90 francs, and the government gives no more than 70.

*Ambe and Ambe déterminée.* Here the player names two numbers instead of one. His fair gain in the first case is  $400\frac{1}{2}$  francs, he receives only 270; in the second it is 8010 francs, of which he receives only 5100.

*Terne and Quaterne.* Here three and four numbers are named. The players who win these stakes ought to receive 11,748 and 511,038 francs. The government only gives 5500 and 75,000 francs.

With such advantages, it will not surprise the reader to be told, that the French government gains annually more than 160,000 pounds sterling by this very equivocal source of revenue, being 25 per cent. on every sum staked.

The author proceeds to a class of questions, the reasoning

of which it is impossible to introduce, from the very complicated nature of the processes ; but the results of which are both entertaining and useful. We allude to those cases where an event has been observed to happen a certain number of times, of the previous chances for the happening of which we are in total ignorance. To a person wholly unacquainted with mathematics, it would appear difficult to reduce such questions to calculation, and still more so to one who, though acquainted with the elementary parts of the science, is not well versed in the integral calculus. For example, all the eleven planets which have been yet discovered, move in the same direction round the sun ; what degree of probability is there, that if a new planet were discovered, the same thing would be found to hold good ? We are here supposed to know no reason why it should be more probable that a planet should move in one direction than in another. Nearly connected with the same species of questions is the celebrated *method of least squares*, for ascertaining the most probable value, which can be obtained from a series of discordant results. This method has been explained by M. Quetelet, with perhaps as much simplicity as the subject will admit of, to those unacquainted with mathematics. This is followed by a chapter on the law of mortality, and its application to annuities and insurances, in the most simple cases. M. Quetelet then proceeds to a subject which may excite a smile, when mentioned as one to which numerical analysis can be applied: viz. the probability of the truth of evidence. But it must be recollected, that it is one thing to assert that the probability of any one witness telling the truth *can be found*, and another that the same probability, *when known*, may be safely made the basis even of a judicial decision. The arguments of M. Quetelet, as well as those of MM. Laplace, Condorcet, Lacroix, and others, who have treated this part of the subject, are mathematical reasonings upon the probabilities of the truth of evidence, when the degree of credibility of each witness is supposed to be exactly known ; and not attempts to find by experiment what the credibility is in any particular case. In geometry, it is absurd to expect that what is called a circle can be drawn by human hands ; but not so to say that, the circle being drawn, any tangent is at right angles to the radius. So in the present subject, it would be useless to pretend to assign the fraction which expresses the credibility of any one witness. Yet if we consider, that, even if those credibilities were actually given in numbers, the difficulty of forming a judgment would not be nearly all removed—that the mind is, as has been

already noticed, most apt to deceive itself in the estimation of results, even in cases so simple as that of a lottery of black and white balls: we shall not be inclined to reject that branch of the subject, which teaches us how to use exact *data*, when they shall have been obtained, because that has not yet been done. In speaking of the caution with which the testimony of a single witness should be received, M. Quetelet cites the following, as of his own knowledge:—

‘Quelques jours après la bataille de Waterloo, un journal du pays annonça qu’un personnage auguste, ayant été blessé, pris par les ennemis et sauvé ensuite de leurs mains, jeta ses décorations à ses libérateurs en s’écriant: Mes amis, tous, vous les avez méritées! Ce fait fut répété et a été cité depuis dans plusieurs ouvrages comme un des faits historiques les mieux établis. Nos descendans se garderont bien de douter de son authenticité puisqu’il a été écrit et répété sous nos yeux. Cependant nous avons vu l’auteur de ce récit, innocemment imaginé, s’effrayer de la confiance avec laquelle il avait été reçu et des argumens qu’on peut en déduire pour la vérité des faits historiques.’

In conclusion, we again recommend both the subject and the book to the notice of those who are engaged in teaching. If simpler parts might furnish useful and interesting exercises in arithmetic, and might relieve the monotony of the commercial questions with which our books on that subject are filled. It would at the same time help to teach that caution and self-suspicion which is, to say the least, not the predominant result of our methods of education.

#### ANABASIS OF XENOPHON.

*Exercises on the Anabasis of Xenophon, to be rendered into Xenophontic Greek.* By H. H. Davis. J. Taylor. London.

THIS is a Greek exercise book on a plan which is new, and, as we believe, much better adapted to teach the pupil the writing of Greek than any other that has yet been proposed. Its adoption, however, will depend entirely on the assent which teachers will give to the general principles on which it is founded, which are briefly these:—First, that to teach a pupil any language with a reasonable expenditure of time, and a probable chance of success, he should, at the commencement of his studies, be made familiar with some *one* good prose author, from which he should learn all the essential elements of the language, and to which he should be accustomed to refer for a confirmation of all grammar rules and precepts. Secondly, the practice of writing any lan-

guage is as necessary for the purpose of acquiring it, as the practice of turning that language into the mother tongue, or translating, as it is commonly called.

The second principle is very generally admitted and acted upon, as is proved by the great number of Greek exercise books that have been published within the present century. But as to the first principle, there is great diversity of opinion. It is the practice with many respectable teachers to use books of extracts for beginners, and sometimes prose and poetry are almost indiscriminately presented to the youth at the very commencement of his studies. Both parties, both those who advocate the use of a single book for beginners, and those who prefer books of extracts, justify two opposite practices on the same principle—that of making the commencement easier for boys. Perhaps the dispute could not be decided better than by experiment, which, in our opinion, will be decidedly in favour of those who follow what to us seems the only rational plan, the constant use of a single good prose author for beginners.

Most Greek exercise books, such as Neilson's, for example, consist of extracts from a great variety of authors of all ages and all degrees of merit. This system cannot be defended at all. If the pupil is to learn Greek, let him be accustomed to the best models of the best age, from which we can easily extract a sufficient number of examples, without having recourse to those writers who are universally admitted to be of inferior authority. Again, it is the usual practice to place the Greek words opposite to the English translation, so that the whole exercise of the pupil consists in rectifying the errors of tense, case, &c., which are purposely introduced into the Greek original.\* We do not deny that the pupil may learn something by this; he will, we believe, learn a great deal more of the language than if he neglect altogether the practice of writing Greek. It is also an advantage of this system, that in writing Greek, or rather in correcting bad Greek, he is familiarized with none but *real* words; though it is also true, that owing to the extracts sometimes being made from writers of a lower age, he will be in danger of confounding their words and forms of expression with those

\* Huntingford's Greek Exercises, which have been very much in fashion, commence with such a striking absurdity, that it is impossible they could ever have been used, had not classical studies, as we usually phrase them, deadened the commonest powers of thought in most ordinary teachers. The use of prepositions is taught by examples of prepositions and nouns alone; rarely do we find a verb given in connexion with them. At the head of the examples  $\piρὸς τὸν$ , &c., the youth is told that such and such cases are to be used; but he has no chance of learning in what instances and in connexion with what *kind* of words, one case or another must be used.



which are exclusively used by better writers. Still this is better, on the whole, than to let the student use an English Greek dictionary for the purpose of finding out the Greek words that may be used as equivalent to certain given English words. Any lexicon made to answer this purpose satisfactorily would be very bulky in size, and a very different kind of thing from what has hitherto been attempted by those who have made such lexicons. But, fortunately, it is not necessary to have either a large or small English Greek lexicon to furnish a beginner with a competent stock of the ordinary words of the language, which are the materials out of which his knowledge of its structure and grammatical usages must be formed.

This little book before us goes on a different principle. It supposes that the pupil, at the commencement, reads *only* the *Anabasis* of Xenophon; though, as we shall presently see, the exercises will be equally useful to him when he has advanced to the perusal of other Greek writers. When the first few chapters are well understood by frequent oral translation, in addition to which we would recommend the practice of written translations on paper, the pupil will have acquired a considerable stock of the most useful words, which, in all languages, are those of most frequent recurrence, and are therefore the first learned. To obviate a difficulty which may be started—‘How is the pupil to understand the *Anabasis*, knowing nothing at all of the language?’ we reply, in the simplest way possible:—in the first place, by not beginning Greek till he is at least thirteen or fourteen years of age, and has been so disciplined in the study of his native language, together with Latin or French, or both, that he has become familiarized with the nature of language, the meanings of words, both primary and derived, the nature of inflexions, the meaning of the *order* of words, and the usual necessary stock of grammatical terms. In the next place, the teacher may at first explain the *whole* lesson to the pupils, giving them orally a translation of each word, with the *meaning* of several words when combined in a sentence, and just as much grammatical explanation as he shall think useful, and as much as the pupils, with their previous obtained knowledge of Latin, can readily understand and remember. This explanation will of course be followed by examination, in which the pupils will be called upon to translate the short lesson, as well as they can, and will a second time receive whatever additional explanation may be necessary. It will be found a useful practice, from the very commencement, to require the students to give orally, and with closed book, the Greek words

corresponding to the English word. This will be a first step towards writing the language. Another and a somewhat more advanced step will be, according to the words of the preface to this little book, 'to frequently examine the pupils on the idioms, giving the English phrase, and requiring the corresponding Greek.' This we believe to be an exercise of the highest importance. Indeed, we have found by experience, in teaching Greek to young students, that it is a very useful plan, when the lesson has been twice translated, to call on them to close their books, and to give the Greek just as it stands in the original, the teacher dictating orally the English version. To do this in such a way as not to confound a beginner, it is necessary that the tutor should read the lesson into English in small clauses or short sentences, which in so simple a book as the *Anabasis* is almost always practicable. It may be said, this is nothing more than asking the student to commit the lesson to memory. It is quite true; it is nothing more than requiring him to know by heart a lesson *after* it has been completely understood; and this practice we can assert from experience, when carried to a reasonable extent, to be a very useful one.

It is so usual for teachers of all subjects and of all classes to praise their own methods as the only true system, that it is possible we may seem to be falling into that error. We believe there is a very great variety in the ways in which knowledge may be communicated, and while we have no hesitation in condemning many methods as tedious and irrational, and consequently barren in all useful results, we think, at the same time, that there are many excellent teachers whose methods, in many particulars, may differ considerably. The truth is, that in teaching, as well as in most arts, it is the personal character of the teacher which exercises the greatest influence on the learner. A good teacher can hardly ever be made by rule and system, though rules and systems, when laid down by superior minds and followed by those who have not the faculty of invention, may prevent the introduction of some errors, and facilitate the adoption of more rational methods. We must make one more remark to avoid being misunderstood: while we admit most freely that there may be many good modes of teaching, which appear, and in fact are, to a certain extent, different, we must contend also that there are *some* general principles in which all *must* agree, otherwise the *science of education* would have to qualify its title, for a practical science is an art formed on certain principles that are undeniable.

To prevent the lesson, when repeated in the way just

suggested, from degenerating into a mere act of memory, after they have served the purpose of familiarizing the student with the ordinary words and phrases, the exercises on the 'Anabasis' will be found useful. They consist of three parts or series. The first series contains short sentences which are not exactly translations of short sentences in the original, but modifications of them. The student in turning these into Greek will use the original as his model, which will furnish him with the *words*, while the variations of tense, case, &c. necessary to be made will form the *exercise*. This, indeed, is almost the same thing as what we see in the ordinary exercise books, except that here the student has *one* model before him; and, as the Greek is not printed in this little exercise book, it can be used more conveniently for oral re-translation into Greek after the written re-translation is fully corrected.

The following is a specimen of the first series of exercises on book i., chap. 2.

(I.) 1. *I am determined* to proceed. 2. Cyrus levied a large army *as if* against the Pisidæ. 3. The father *was reconciled* to his children. 4. Xenias *was Cyrus's general* of the mercenaries.

(II.) 5. The king *promised his soldiers* not to send them back. 6. The men *willingly obeyed* their general. 7. *He accomplished* (the object) *for which* he came.

The Roman numerals here refer to the ordinary divisions into sections of the chapters of the 'Anabasis.' The words in italics mark the particular modes of expression in the original which the pupil is to imitate in his version.

The second series is more difficult, but still founded on the text, and can only be re-translated into Greek by an accurate acquaintance with the original. The following are specimens of the sentences of this series, under chap. ii., book ii.

1. Cyrus alleged, as a pretext for making war, his desire of marching against the Pisidæ, who were annoying him.

2. I bid you come and bring whatever friends you have.

3. Cyrus promised the Hellenes, that he would not rest till he had restored them to their homes.

4. All the Hellenes suspected that Cyrus's preparations were too great to be against the Pisidæ only.

5. The Persian kings, when they wanted exercise, were used to hunt wild beasts on horseback.

The third series consists of translations from the Anabasis, to be rendered into Greek by the more advanced pupil\*. Such

\* Huntingford's Greek Exercise Book has a long series of such exercises at the end, with the text of the Cyropædia, from which they are all taken, opposite to the English version, but in Greek which requires correction. This is the only good part of the book, and it deserves commendation because it recognizes an important principle.

exercises as those of the third series in Mr Davis's book will rather belong to the period when the pupil is engaged in the perusal of the more difficult authors, as they are obviously above the capacity of one who has only studied Greek for a short time. Still we think it will be of great use even for the advanced pupil to recur to this his early model, and to make it part of his study even while engaged on higher authors.

As to the value of the execution of this little book, that must obviously depend on two things,—the judgment shown in the choice of appropriate sentences from the original, and the accuracy with which the particular idiom, intended to be impressed on the pupil, is rendered into plain idiomatic English.

We think it will be found that the sentences in the first series are occasionally, perhaps, rather too remote \* from the original, if this book is intended, as we understand it to be, and as it ought to be, for a first exercise book. Sometimes, too, an English word is given for which the pupil will find no Greek word in the part that he has read. This is remedied, however, by putting the Greek words, especially when they are proper names, at the bottom of the page; and there are probably not many instances in which the pupil will be at a loss to find the appropriate Greek word in some part, at least, that he has gone over with his tutor. On the whole, we are of opinion that the execution of the exercises is exact, and creditable to the author.

From Chapter VI. the marking by *italics* of the particular idiom which it is most important for the student to observe, or most difficult to translate correctly, is omitted, and the pupil is left to himself. If he has mastered the exercises up to this point he can have no difficulty in going on.

This little book has an appendix containing two extracts from Thevenot, one from Sir W. Temple, four from Robertson, one of which is a description of the Roman roads, and two from Guicciardini. Extracts from old travellers in Asia, like Thevenot, are perhaps more suitable for translation into Greek than almost any other specimens. They are intended for those pupils who have made considerable proficiency, and to save teachers the trouble of making such selections. But it may be asked, how are teachers to judge of such translations when made into Greek?—how many conscientiously believe themselves capable of correcting such an exercise? We

\* We object to the application made of the word *ἑκόν* in the original, in the Exercises, i. 4. 17.

believe the number of those who could do it with tolerable accuracy would not form a party inconveniently large for any gentleman to invite to dinner. Indeed we apprehend that ordinary teachers will find some difficulty in correcting the exercises of the second series with the book before them. That they *ought* to be able to do it we willingly admit, or they should at once honestly confess their inability to teach this branch of knowledge. We hope, however, that those zealous tutors, of whom we believe there is a considerable number, who approve of the principles on which these exercises are made, will be stimulated to a more careful study of the text on which they are founded. A few months of diligent labour will show them that the thing is not so difficult as, at first sight, it may appear.

#### YOUNG'S ELEMENTS OF MECHANICS.

*The Elements of Mechanics, comprehending Statics and Dynamics, with a copious collection of Mechanical Problems, &c.* By J. R. Young, Author of the Elements of Analytical Geometry, &c. John Souter, 73, St. Paul's Churchyard, 1832.

FIFTEEN years have hardly elapsed since the time when we had not in our language a single work on Analytical Mechanics. We have now the treatises of MM. Whewell, Lloyd, Walker, the translation of Venturoli by Mr. Creswell, and the work which we propose to review. A decidedly analytical taste begins to prevail among our mathematical writers, insomuch that scarcely a work issues from the press which does not bear the continental stamp upon its face. We are far from regretting the change; indeed, we consider it as an indication of the increasing attention paid to such pursuits. We would nevertheless call the notice of all who occupy themselves in writing elementary works to the fact, that the ground must be prepared before the seed can be sown; that students, who are not members of the universities, and who have for the most part acquired the elements from our old English works, should be led to the modern analysis by a very simple transition, or they will quit the subject in disgust. Such is the present state of mathematical knowledge, that a work may be well written, as is, generally speaking, the one before us, without being of much utility to the ordinary student. These remarks appear to us not uncalled for by the present production, which professes to be written for

schools and universities. Now we ask, where is the school in which a treatise on Mechanics, requiring a good preliminary knowledge of solid geometry and the differential and integral calculus, could by possibility be introduced? Is a work, however good the sources from which it is drawn, and the manner in which it is compiled, likely to be of use to the majority of students out of the universities, or even to a large minority, which launches at once into the applications of a science, hardly yet a part of the ordinary course? We regret that Mr. Young did not follow a different plan, and apply his talents and reading, both of which are considerable, to the composition of works likely to foster the rising analytical spirit, which has by no means reached its full growth and vigour. The author complains, in the preface to his Differential Calculus, of the preference usually given to Cambridge works, from which we conclude that he is not of either university. This, while it renders his acquirements more remarkable, and his industry more praiseworthy, points out to him at the same time a peculiar and most necessary task, the performance of which he should consider his own particular vocation. It is to supply what is most wanted in the Cambridge works, namely, simple explanations of the first principles of every science. Instead of this, he takes ground which is not vacant, and produces works, of which, while we allow the research and industry which they exhibit, we may safely say, that three out of five of those who compete for honours in the Cambridge tripos, could not read them without the assistance of a private tutor. We would not be severely critical upon a writer of so much merit as Mr. Young; but we must say, and hope he may be induced to consider our remarks, for the good of science and his own reputation, that he has mistaken the field in which his services are most wanted. There is hardly a subject on which a sufficiently good elementary treatise is wanting, for those who can conquer the first difficulties. The matter will not be mended, though every person capable of so doing should write on every subject, unless some one of them should be more happy in the first fifty pages of his books than any of his predecessors.

Taking this general objection, which applies equally to Mr. Young's writings with those of most others, we proceed to illustrate the same from the work in question. In speaking of force, the author observes (page 1) :—

‘ If a body be submitted to any influence which would, if not opposed by an equal counteracting influence, move it, such influence, whatever it be, is called *force*. This term *force*, therefore, as em-

ployed in mechanics, applies not merely to what, in common language, we understand by power or physical energy, but also to every cause which either produces, or tends to produce motion, however hidden or inexplicable that cause may be.'

From this we are to presume, we suppose, that force being merely another name given to the cause of motion, forces are to be measured either by the spaces described or velocities produced in a given time, or at least by the limits or nascent increments of those spaces or velocities. Nothing but a shifting of the definition can allow of any other measure. In page 4, however, we read as follows:—

'We may estimate the magnitudes of the forces of which we speak by means of weights; for it is plain, that whatever influence at P solicits M, M may be kept in its place by the counteraction of some weight, W, tending to draw M in the opposite direction.'

From this, one of two things is plain, the student is required either to change his definition, and signify by the word force a weight or pressure, or to admit the proposition that weights or pressures, acting on different material points of the same mass for the same time, either produce velocities proportional to themselves, or cause the points to describe spaces proportional to themselves. To understand this requires more knowledge than the beginner can be supposed to have; in fact, such an attempt at a dynamical definition of force has been abandoned in many treatises on Statics, on account of this very difficulty. The student would readily admit as much, or more, if he saw it in print; but it ought to be the care of a writer to prevent his making any such concession, except to absolute demonstration. We are the more surprised at this slip, as Mr. Young has avoided all considerations of motion in his demonstration of the parallelogram of forces, which is the one given in Dr. Gregory's *Mechanics*. In this demonstration, however, the principle of the *want of sufficient reason* is introduced, correctly enough indeed, but with far too little elucidation, if it be considered how likely the pupil is to be led into error by its incautious use. For example, the fundamental proposition of this method is stated as follows:—

'*Prop.* If three equal forces are inclined to one another in angles, each of 120 degrees, any one of them will balance the joint action of the other two. This is likewise incontrovertible, for neither of the forces can prevail.'

This seems to us very like saying that it is because it is, for that neither of the forces can prevail is the proposition to be proved. Considering that this is on the very

threshold of the subject, we think the reason might have been given at length, since the principle has only been previously used in one case; *viz.* in proving that the resultant of any number of forces in a plane is also in that plane. The rest of the demonstration is well given, though somewhat too concisely. In giving the analytical formulæ for the decomposition of a force which makes with two rectangular axes the angles  $\alpha$  and  $\beta$ , Mr. Young objects to writing the components in the form  $P \cos \alpha$  and  $P \sin \alpha$ , and prefers  $P \cos \alpha$  and  $P \cos \beta$ , because, as he asserts,  $\cos \beta$  shows the change when  $\beta$  is greater than  $90^\circ$ , which  $\sin \alpha$  does not. But here it must be recollected that the same convention which calls  $\cos \beta$  negative when  $\beta$  is greater than  $90^\circ$ , also changes the sign of  $\alpha$ , or  $90^\circ - \beta$ , and therefore of  $\sin \alpha$ . No ambiguity can exist in one case more than in the other, and Mr. Young himself has departed from his own rule in many succeeding instances. We do not think it is allowable in an elementary writer to endeavour to accustom his reader to a notation different from that of the standard works, which it should be the ultimate ambition of the latter to arrive at. In matters of reasoning, indeed, he may use his own discretion; for he cannot be required to sacrifice truth, or what he may deem such, to authority; but in conventional usage he should recollect that the student would not thank him, if, on beginning the *Mécanique Céleste*, he found himself obliged to learn a new language. We must, in justice, remark, that no other instance occurs of this fault in the work before us, which is distinguished by a judicious adherence to, and elegant use of, the most approved systems of notation. On this point Mr. Young is greatly superior to the majority of self-taught persons, in which honourable class we suspect he has a right to rank himself. These are usually very negligent of what we may call the etymological part of mathematics; a natural defect arising from their being very much thrown on the resources of their own thoughts, and accustomed to invent their own symbols. We will notice two more instances of difficulties too great for ordinary students. In page 19 Mr. Young remarks:

‘The projection of any line in space on two rectangular axes may obviously be found by first projecting the line on the plane of these axes, and then projecting this projection on the axes themselves.’

Obviously enough no doubt to students well acquainted with solid geometry; but hardly so to the majority of those who will study this work. Again, in page 25, it is assumed that the position of equilibrium of a particle is the lowest,



which, under the conditions, it can find; a proposition which is announced without any proof whatever.

We cannot approve of the taste, though some may think it a slight matter, in which the name of an eminent English mathematician is introduced. All Cambridge men are aware that one of their greatest living characters, as distinguished for the profundity as the variety of his knowledge, happened to enunciate the result of a mechanical problem in what was meant for prose, but by chance composed four verses of tolerable rhyme and measure. This was a good joke for the undergraduates, who might, we think, have been left in undisturbed possession of the same. Our author, however, prints them as four rhymes, heading them with, 'we may therefore say with ————,' giving the name, as if he meant to insinuate that this gentleman, of malice aforethought, committed doggerel verse in a treatise on Mechanics. Such notice would have been hardly decent in a review, and might certainly have been omitted in another work on the same subject.

The third chapter of the book, on the funicular polygon, is well and neatly done. We may, however, remark, that the investigation of the properties of the catenary is rendered laborious, by assuming one of the points of suspension as the origin of coordinates. How much more elegantly the same results may be obtained by placing the origin at the vertex, may be seen in Venturoli's *Mechanics*. Indeed, it is evident, that the point of suspension, which is, in fact, any point we please in the curve, must give formulæ of great complexity, compared with those derived from the vertex and the axis, which divide the curve and its area into two equal parts. We also object to the utter omission of the theory of elastic laminae; a reference to Mr. Whewell's *Mechanics* is not enough in a work so elaborate, and which touches such difficult subjects as the one before us.

There is nothing in the remainder of the statical part of this work on which any depreciatory remark is necessary; on the contrary we find many good things, particularly the problems annexed to each chapter, which are very neatly done. We could wish, however, that something had been said on three very material points, neither of which has obtained any notice from our author. The principle of virtual velocities, which is of such extensive use in statics, and all-important in dynamics, should hold a prominent station in every work upon these subjects, which professes to apply the modern analysis. Not a single word upon this topic, not even a casual mention of the existence of the principle, seems

to be contained in the work before us. It is true that the general demonstration of it would contain some difficulties, though, as we have said elsewhere\*, we think that the one given by Lagrange might be so simplified as to deserve admittance into an elementary work. Again, the theory of *couples*, as given by Poincot, most materially simplifies the investigations of the general theorems of statics, and would supersede some of the laborious investigations now in use for establishing the general equations of equilibrium. The word *couple* is a name given to two parallel and equal forces, in opposite directions, not acting at the same point; and it is the property of a couple, that provided the distance between the forces, and the forces themselves, be unchanged, as also the direction in which they tend to turn the system on which they act, any other direction may be given to the forces, in any part of their original plane, or of any plane parallel to it, without disturbing the equilibrium. This theorem is applicable to the solution of many problems; let the beginner try it, for example, upon the investigation of the pressure which a door of given weight exerts upon its hinges. The *Elémens de Statique* of Poincot contain the development of this theory, and may be most profitably consulted by the student. Our third omission is that of the theory of friction. This subject is most necessary to the practical consideration of any problem: and, moreover, the analytical results derived from it are remarkable for beauty and symmetry, as any one may convince himself by consulting those chapters of Venturoli in which it is treated. No notice is taken of it by Mr. Young, which is the more incongruous, as he has judiciously introduced a well-written chapter on so practical a subject as the strength and stress of beams. Independently of every existing consideration, the subject of friction will become daily of more and more importance, as the power of steam is applied to the purposes of conveyance. With the exception of Mr. Whewell, our writers on theoretical mechanics have shown a culpable indifference to this interesting and practical part of the subject. A book on mechanics which does not mention friction is like a work on astronomy which takes no notice of refraction or precession.

We proceed to the dynamical part of the treatise, and here we must remark as before, that our author does not proceed well, or easily, until he has got clear of the first principles, which are left in such a state, that the pupil cannot distinguish what is demonstrated from what is assumed. In a note to the first article on the fundamental equations of motion,

\* See the Review of Walker's *Mechanics*, No. II. of this Journal.

it is stated, 'the body is here considered as a single point, or else as receiving its impulse towards its centre of gravity, so that no *rotation* is impressed upon it.' Is the pupil prepared to admit that an impulse, the direction of which passes through the centre of gravity, produces no rotatory motion? In his use of the differential calculus, for the purpose of establishing the equation  $v = \frac{ds}{dt}$ , the author is unfortunate in

his expressions, which we conceive would not help a pupil much, unless his ideas on the subject were singularly clear beforehand. Looking for the definition of velocity, we find it to be as usual, the space described by the point in one second of time; to this definition we suppose our author intends to adhere in what follows. We then find, (page 142) that the velocity  $v$ , of a body which moves uniformly through the space  $\Delta s$  in the time  $\Delta t$  is  $\frac{\Delta s}{\Delta t}$ . It is then remarked, 'if no

interval of time  $\Delta t$  exists so small during which the velocity does not vary, then the above equation becomes true, only when  $\Delta t$ , and consequently  $\Delta s$ , becomes nothing: hence, by the principles of the differential calculus,  $v = \frac{ds}{dt}$ . We are

gravely told that the *no* space described by a body, divided by the *no* time which it takes to describe it, gives the space which it would describe in a second, if the motion were unaccelerated. We know well what the author means; we only doubt whether the student would succeed equally well in finding out the interpretation. The same perplexity is found

in deducing the equation  $F = \frac{dv}{dt}$ . These are instances of the obscurity arising from too much conciseness, in which our author has wrapped his first principles. In Mr. Whewell's *Mechanics*, we find twenty octavo pages employed in illustrating those topics, which Mr. Young has compressed into seven of duodecimo. The consequence has been, that the latter has left those phenomena, which being proved by experiment, and not demonstrably necessary, are called laws of motion, in such a state, that we can hardly tell whether the pupil is not to consider them as self-evident. On this law, namely, that when pressure communicates motion to a body, the moving force, or the cause of acceleration, is as the pressure, Mr. Whewell remarks, 'in order to establish satisfactorily this proportionality, experiments are necessary; and some consideration is necessary in order to fix upon such as shall be at the same time practicable and decisive.' Mr.

Young appeals to no experiment, but seems to consider the following as a sufficient justification for the adoption of the principle, (page 144.)

'It should be remarked here, that the forces of which we have just spoken, are in no respect influences of a different kind from those considered in statics; they merely manifest themselves differently by producing different effects, and it is to the effects only that we look in estimating these influences. The *statical* effect of a force applied to a body is pressure or weight, and we accordingly represent the force in statics by pressure or weight. The *dynamical* effect of the same force is accelerated velocity, and accordingly we represent the force by velocity; or, since space represents velocity, we represent it by space. These different modes of estimating the same force, therefore, naturally present themselves upon observing their effects; but for all the purposes of comparison, it matters not, as was observed in statics (4), by what we represent the efficiency of any force, taking care only always to keep up the proportion between the forces and their representative quantities. Thus there would be no impropriety, if there were no inconvenience, in representing an accelerative force by a weight, provided we always proportioned the weight to the efficiency of the force; and this leads us to a remark of some importance: *viz. that the pressure or weight produced by the action of a force on any body, is to the pressure or weight produced by the action of any other force on the same body, as the acceleration produced by the former force is to the acceleration produced by the latter*: for it is plain that the ratio of the two forces must be the same abstract number, however they are represented.'

This is a most curious way of proving an experimental fact; it may be generalised into a rule as follows: Choose two phenomena, resulting from the same cause, or, which will do as well, give a common name to the cause of both, and confound the two by means of this common name. Let it be distinctly understood, that nothing is known of the causes, except their effects. Presume that the two phenomena are proportional to any other two of the same kind, and say it is because 'the ratio of the two causes must be the same abstract number, however they are represented.' To return to our particular case, we know without definition what weight is, and what motion is; but we have, therefore, no reason to say that the motion produced by a weight of two pounds is double of that produced by one pound. This result may appear simple and natural, but cannot therefore be implicitly adopted. Suppose any one were told that the sun, by some means or other, attracted the earth, or pulled it, and attracted it the more, as the distance between the two bodies was diminished. It would be simple and natural to suppose that when the earth became twice as near to the sun,

the attraction of the latter was twice as great; nevertheless, it happens to be four times as great. Mr. Young appears entirely to have rejected experiment from the establishment of his first principles; in page 141 he proves without experiment the *inertia* of matter.

After the first chapter, we have little to complain of except omissions; particularly of the application of virtual velocities to D'Alembert's principle, and of the method of the variation of parameters, so useful in physical astronomy. We may, therefore, proceed to give, in a few words, our opinion of the whole work. The author will be an elementary writer of no mean character, when he shall have learned to adapt his explanations of the most elementary parts of his subject to the comprehension of those who may be expected to read his treatises. He shows a desire to hurry on too quickly to the mass of processes and applications, forgetting that it depends entirely on the manner in which his previous conclusions are established, whether these will be to his readers anything more than that mere marshalling of symbols, and grinding out, so to speak, of results, in which the modern analysis has been said by its enemies entirely to consist. When he does arrive at this part of the process, he acquits himself of his task in a manner which leaves much to praise, and very little to blame. We do not look for originality in an elementary writer; it is sufficient that he knows where to find good sources of information, and how to avail himself of them without loading his text with unnecessary details, or at the same time falling into the error of too much conciseness. In this, with the exception of the first parts of the subject, Mr. Young has succeeded in a manner that convinces us he will be a very successful elementary writer, if he will profit by the remarks which we have thought it our duty to make.

#### DISCOVERY AND ADVENTURE IN AFRICA.

*Narrative of Discovery and Adventure in Africa, from the earliest ages to the present time. With illustrations of the Geology, Mineralogy, and Zoology.* By Professor Jameson, James Wilson, Esq., and Hugh Murray, Esq. Edinburgh: Oliver and Boyd, 1830. Edinburgh Cabinet Library.

THE plan of this little book is sufficiently explained by the title-page, and it is one that cannot fail to attract from the variety of interesting and useful matter contained in it. Africa, above all other parts of the world, possesses striking physical peculiarities, in its geographical position, its im-

mense sweep of coast, its extensive deserts, and occasionally its animal productions. The impenetrable secrecy also which so long veiled its interior, and is still only partially removed, joined to the ardent spirit which has been displayed by so many daring travellers, give a degree of interest to African discovery not surpassed by the fictions of romance.

The historical part of the present volume is by Mr. Murray. His object has been to trace the progress of our knowledge of Africa from the earliest accounts furnished by the Greeks, down to the discoveries of Clapperton, Burchell, and others. What relates to Egypt and Abyssinia is found in another volume of the Edinburgh Cabinet Library. It is not an easy matter to compress the numerous volumes on Africa within the compass of a few hundred pages, preserving the most striking parts of each, and at the same time complete clearness in the narrative. Though we have read the historical account of African discovery contained in this volume with great pleasure, we have felt that curiosity was not always gratified to the amount which might be expected, and that perspicuity was occasionally sacrificed to the necessity of keeping within prescribed limits.

The second chapter 'on the knowledge of Africa among the ancients,' though a useful chapter, is not always strictly correct; and this error has apparently arisen from not examining the original sources with sufficient attention. The description of Herodotus (referred to in p. 17), of the great African desert, does not commence with the northern coast, according to the compiler, but at Thebes in Upper Egypt, (IV. 181.) and takes a westerly direction\*. The question is not as to the precise matter of fact, but as to the meaning of the old traveller; and whoever will take the trouble to compare the original Herodotus with the interpretation of this and the subsequent pages, will find several small errors.

The editor is inclined to doubt the accuracy of what Herodotus tells us about the licence allowed to the women of the Gindanes, a Libyan tribe on the northern coast, and he adds: 'scandal may have been as busy in the coteries of Sais and On, as in some modern circles.' Without remarking on the flippant character, and ridiculous attempt at humour of such sentences as these, it should be remembered that Herodotus himself went at least as far as the district of Cyrene, (II. 181.) and most probably had personal knowledge of many Libyan fashions which he has so well described.

Page 24. We are informed that the 'learned work of Aga-

\* We are told p. 17, that Herodotus calls 'the northern coast, the forehead of Africa.' We should be glad to have a reference to the passage.

tharchides on the Red Sea did not attain the favourable reception that it merited.' This may be so; but how are we to know the fact? The copious extracts made from him by Photius and Diodorus will not prove the writer's assertion.

On the voyage made by the Phœnicians around Africa in the reign of Nekos, it is almost unnecessary to say anything after so much has been written, except to state our total disbelief of the circumnavigation. We request those who have still doubts, to read the arguments of Mannert, *Geographie der Griechen und Römer*, vol. i. Mr. Murray says, p. 29: 'the statement, that at the *extremity* of Africa they saw the sun on the right, that is, to the north of them, &c.'—there is nothing in Herodotus about 'the extremity of Africa,' nor the least indication of the form of its southern parts: all that Herodotus says is this, 'as they were sailing round Africa they had the sun on their right,' which would be the case, provided the right is the north, (the season of the year agreeing) long before they got to the extremity of Africa. We have one more remark to make on the expedition of the Nasamones. 'Five young men (p. 29) of distinction formed themselves into an African association, personally to explore what was still unknown in the vast interior of the continent. They passed first the region inhabited by man; then that which was tenanted by wild beasts; lastly, they reached the immeasurable sandy waste. Having laid in a good stock of water and provisions, they travelled many days partly in a western direction, and attained at length one of the oases or verdant islands which bespangle the desert, &c.' The difficulty is, that Herodotus does not make these explorers go *partly* west, but *due* west, which direction would not bring them either to the Joliba of Park, which was Major Rennell's hypothesis; nor to the Yeou, or river of Bornou, which is Mr. Murray's opinion. Whatever may be said, on other grounds, of the Joliba being known to the ancients, we are decidedly of opinion that this first attempt of 'an African association' *proves nothing of the kind*.

'Ptolemy Euergetes,' we are told (p. 25), 'seems to have conquered part of Abyssinia, forming it into a kingdom, of which Axum was the capital; and fine remains of Grecian architecture still attest the fact of this city having been a great and civilized metropolis.' If it were the practice to put references at the bottom of the page to those passages of ancient writers, which are authority for the matters stated in the text, it would prevent many loose assertions. Now there is no authority at all for believing that Axum was a city in the Ptolemaic age. It may have been, or it may not, but proof

is wanted to establish the positive fact. Again, it should be explained what kind of remains those are, which are called 'remains of Grecian architecture.' The obelisks and other remains at Axum are more probably Greek than belonging to any other nation; but they are not, like the ruins of Segeste or Phigaleia, obviously at first sight the work of Grecian architects. Combining the evidence of the Greek inscription at Axum with the want of earlier evidence, we conclude that this capital and its monuments are posterior to the Ptolemaic age.

We object to the remark about the Garamantes in p. 20, there being undoubtedly some corruption in one of the names. Also, the temple of Ammon, (p. 18,) should be called the Ammonium, not Ammon, the latter word being the name of the deity. *Ægila*, (p. 18,) is a misprint for *Augila*. We mention these slight errors for the sake of the younger student.

The following extract from the beginning of chapter xv. will serve as a specimen of the style, which, though generally correct and pleasing, is a little inflated; and as an instance of the kind of obscurity which we have occasionally experienced in reading this volume.

'The southern extremity of Africa has long attracted the particular attention of modern navigators. To pass this mighty cape formed the main object of ambition with the Portuguese in their celebrated voyages of discovery along the African coast. After almost a century had been spent in successive endeavours to accomplish that undertaking, Diaz obtained a view of this great promontory; but the stormy sky in which it was enveloped, and the fearful swell produced by the conflict of contending oceans, appalled even that stout navigator. He named it the Cape of Tempests, and immediately returned with his shattered barks to Portugal. The king, with a bolder spirit, substituted forthwith the name of Cape of Good Hope, which it has ever since retained; yet some years elapsed before the daring sails of Gama rounded this formidable barrier, and bore across the ocean to the golden shores of India.'

A short account of the Portuguese attempts to get round the south point of Africa, and of Gama's voyage, would add materially to the value and interest of this part of the volume. But instead of this, the young reader is treated with a paragraph somewhat after the Gibbonian manner, in which Diaz figures without a date, and the King of Portugal is left without his name. The circumnavigation of the Portuguese took place in 1498, which is afterwards mentioned incidentally.

But notwithstanding the occasional obscurity caused by the necessity of compression and the want of a map\* on a

We do not mean to say that there ought to be a large map attached to a book



large scale, we think that this historical sketch of African discovery will form a very useful book for schools and young persons. The history of English discovery, from the time of Jobson's progress up the Gambia, of which a very interesting account is given, to the last journey of Clapperton, will furnish a series of bold adventures not surpassed in the history of discovery. Since the publication of this little volume, one of the great problems of African geography, the termination of the Joliba, has been solved by the two Landers. A short account of their voyage down the river from Yaoorie to the sea appeared last year in the Transactions of the Geographical Society of London, and their adventures have lately been published in a more complete and popular form.

The account of discovery in Southern Africa is one of the most interesting parts of the volume. This arises not only from the excellence of the materials, furnished by those who have written on South Africa, but also from the judicious selection made by the compiler. The pictures of savage life drawn by Barrow, and the account of the great Mantatee invasion from Thompson, are full of interest for young students, and will furnish more mature readers with curious matter to speculate on. In the present social condition of Africa we may trace the very elements of civilization; and we may now witness those murderous inroads of savage tribes, which, in European history, we but dimly discern and comprehend through the darkness of remote ages.

The picture of a Dutch planter is well drawn; but we hope it is daily growing more incorrect. (P. 282, 283.) When Sir George Murray was in the Colonial Office, in consequence of the representations of Mr. Phillips, a missionary, the slavery of the Hottentots was declared illegal, *ab initio*, and they were restored to the legal condition of freemen.

'Mr. Barrow found the Hottentots reduced almost universally to the condition of slaves, not transferable indeed, but attached to the soil, and not on that account the better treated. Frequent use is made of a heavy leathern thong, the lashes inflicted with which are measured not by number, but by time. Connecting this punishment with his favourite luxury, the Dutchman orders the flogging of the culprit to continue while he himself smokes a certain number of pipes. Even when a Hottentot engages for hire, the children born during his period of service are destined to become slaves.

'The Dutch planters or Boors occupy lots of considerable extent, reaching usually to the distance of some miles in every direction; yet the nearest neighbours are engaged in almost constant feuds respecting the boundaries of these vast possessions. Their dissensions of this kind: we are only urging the almost indispensable necessity of the reader consulting one. This volume contains a small map, which is useful.

must doubtless be greatly fomented by the mode of measuring land according to the number of steps employed in walking over it. There is indeed an official pacer (*felt-wagt-meester*,) who receives three dollars for every perambulation; but this survey must always be more or less vague, and he is alleged sometimes to take partial *steps* in support of a favourite claimant. The boor, absolute master of these wide domains, covers them with flocks and herds, the care of which he commits to his Hottentots,—obtaining thus the entire disposal of his own time, which he devotes to the most listless indolence. He makes neither milk nor butter; nor does he produce either wine, fruits, or vegetables. The pipe never quits his mouth, except to take his *sopie*, or glass of brandy, and to eat three meals of mutton soaked in the fat of the large-tailed sheep, without vegetables, or even bread. The good lady of the house, equally disdainful of toil, remains almost as immovable as the chair on which she sits, having before her a table always covered with coffee. The daughters sit round with their hands folded, resembling articles of furniture rather than youthful and living beings. No diversion, no event breaks the monotony of this insulated existence; nor does knowledge for them ever “unroll her ample page.” A schoolmaster, indeed, usually forms part of the establishment; but as it is thought too much to maintain one for teaching only, he is expected to make himself useful in sundry other capacities. Mr. Barrow even saw one of this learned fraternity yoked in a plough. Amid such varied avocations, these sage instructors cannot be expected to convey to their pupils more than the mere elements of reading and writing. At the same time, hospitality knows scarcely any limits. With the exception of their nearest neighbours, with whom they are probably involved in boundary-feuds, any person from any quarter is welcome. The stranger opens the door, shakes hands with the master, kisses the mistress, sits down, and makes himself completely at home.’

We do not agree with the editor in the following remark (p. 283): ‘nothing, in short, can more fully prove the cruel treatment of this unfortunate race (the Hottentots,) than the fact, that they do not keep up their numbers, but are gradually disappearing.’ There is no doubt that cruelty has diminished the numbers of the Hottentots; but this diminution is not of itself a proof of cruel treatment. When the white man begins to occupy the ground in the vicinity of the savage, who does not cultivate it, or only cultivates it in a very imperfect manner, the latter, if he retains his savage habits, will gradually retire before him; even though the new comer may use no act of violence beyond what is necessary for his first establishment, and even *that* may be effected without force, as it was by the pacific settler of Pennsylvania. •

In p. 289, we do not understand the following sentence: ‘The Cape government afterwards undertook to follow up

this discovery, (that of the town Lattakoo.) Lord Caledon sent Dr. Cowan and Lieutenant Denovan at the head of a party of twenty men, with instructions to strike across the continent in a south-eastern direction, and, by endeavouring to reach Mozambique, to connect the two great points of African geography.' *South-eastern* is, we suppose, a mistake of inadvertence, such as the most careful writers may make; but we do not comprehend at all what is meant by the remainder of the sentence.

Chapter XVI. 'On the Social Condition of Africa,' is a short and well written sketch. Perhaps it might have been somewhat enlarged without any disadvantage. Nothing would tend so much to give more correct views of what society really is, of its innumerable modifications under the varying circumstances of climate and other physical causes; and nothing would be so likely to produce more kindly feeling to the people of different countries—as faithful and impartial descriptions of their habits and domestic life. It might tend to correct the vulgar error of estimating the value of every national usage by the standard of our own habits; an error which, instead of being eradicated, is daily confirmed by the writings of travelling book-makers, who go abroad to strengthen their prejudices, and to test the value of all they see by the infallible scale of their own slender experience.

It seems to us a great improvement in modern books of voyages and travels intended for the use of young readers, that their attention is now not confined to a mere description of cities, customs, &c.; but that the great physical, or geological features of each country, as well as the animal and vegetable productions, are brought under their notice. These latter, indeed, present so many points of interesting inquiry, and such an abundance of useful facts, now well ascertained, that it requires no great skill in the art of writing to make these sciences contribute to the amusement of youth, which a few years back were confined to the researches of the learned.

Chapter XVII. 'On the Geology of Africa,' is full of those interesting facts, which are calculated to excite the attention of readers to the observation of the natural phænomena around them—and this we believe to be a most valuable, but too much neglected part of early education.

There are two things at the commencement of this chapter, which are a little startling. In a note we find: 'according to some authors, the name Africa is derived from *a neg.* and *frigus*, cold; while others trace it from a small Carthaginian district, named Frigi—A-frikc-â.' The reader is left

by our author to decide between these two strange opinions. It is hardly possible to imagine anything more absurd than the first of them.

Again we read (p. 330) : ‘ the shape of the corresponding coasts of Africa and America would induce us to infer that the two continents of Africa and America were once united,—the projecting or salient part of the former fitting exactly to the gulf of Mexico ; and the bulging part of South America, about Paraiba and Pernambuco, being about the size and shape to fill up the gulf of Guinea.’ If we understand this aright, it is the writer’s theory that the two continents have been pulled asunder in such a way, that the outer and opposite edges show, by the correspondence, the signs of this disruption. There are some theories and assertions, which it is quite useless to attempt to confute ; those who can believe that the salient parts of Africa and America fit exactly to the receding parts, each of the other, would certainly not listen to any arguments that we are able to adduce.

Though we believe this chapter on the geology of Africa may be very useful to a student when he examines it in connexion with a map, we cannot refrain from noticing another specimen of hasty or careless reasoning, which is likely to be the more injurious, as the young pupil will fancy that he has learned something from it, while it is pretty certain that he will not see the error. After stating that some geologists consider (no matter how rightly) that all mountain ranges having the same general direction have risen from below about the same time—he adds, ‘ thus the Pyrenees and Apennines, the mountains of Dalmatia and Croatia, and the Carpathians, which belong to the same system, as may be deduced from the descriptions given of them by various geologists, all are disposed parallel to an arc of a great circle, which passes through Natchez, and the mouth of the Persian gulf.’ Can the student who looks at a map, for a moment believe that all these mountain chains lie in the same direction ? Suppose, for argument’s sake, we consider this arc of a great circle as a straight line, while it passes between the meridians of 6° W. long. and 16° E. long., within which the Alps and Apennines lie—can these two mountain ranges, even in that case, be called parallel to the same line ?

The young reader may perhaps know where the mouth of the Persian gulf is ; but we apprehend that Natchez, which is brought in so unceremoniously, is not quite so familiar a place. The writer goes on : ‘ if we suppose, as is natural, that this rule may be applied beyond the limits within which it has been determined, the Alleghanies of North America—

since their direction is also parallel to the great circle which joins Natchez and the Persian Gulf—would seem to belong, in respect to date, to the Pyrenean system.' This seems a very unnatural supposition, and, like most false hypotheses, its error is fortunately exposed by the aid of something that is true. Any person who has seen the Alleghanies, be it only on a map, will be surprised to hear that their general direction (which in Pennsylvania and Virginia is pretty nearly parallel to the Atlantic coast) is at the same time parallel to the arc of a great circle running through Natchez on the Mississippi (N. lat.  $33^{\circ} 40'$ ), and the entrance of the Persian Gulf (N. lat.  $26^{\circ} 25'$ ). We say nothing about the supposed parallelism of this mountain range to an arc of a great circle, determined by two points on the surface of the globe at least 147 degrees asunder.

One of the most interesting portions of Africa, geologically considered, is the southern extremity between the Cape of Good Hope and the Orange river, and it is one about which we now possess a considerable stock of information. The peninsula on which Cape town stands, with Table Bay on the north side, and False Bay bounding the eastern side of the long narrow slip which terminates in the promontory called the Cape of Good Hope, is, from its position, and the distribution of its strata, the best known district. Table Mountain presents, on one side, the phenomena of nearly vertical strata of clay slate and grey-wacke, followed by granite, which sends forth numerous veins of very various thickness into the adjoining strata. Many masses of grey-wacke are found in the granite quite detached from their parent stratum, especially near the line of contact, where the grey-wacke is much broken and twisted. Higher up the granite assumes one solid unbroken mass, which is covered by the nearly horizontal sandstone, forming the top of the mountain, and showing no traces of disturbance. We forbear to make any further remarks on these appearances, referring the reader to the original, where he will find much useful information on the mountains of Table Bay, accompanied with the various theoretical explanations of these evidences of disturbing powers. If any of our readers wish for a more complete view of the geographical distribution of the mountains of the Cape colony, and the most striking physical features, he will find it worth while to consult Ritter's *Geography of Africa*, which, however, does not comprise any information obtained since 1822.

Of the natural history department we do not undertake to give any particular criticism, except that to a reader, whose knowledge of the subject is very limited, it seems often to

give less information than he could wish; and this has no doubt arisen from the great difficulty of compressing so much matter into so small a space. When we say, it sometimes offers less information than we wish, we mean to say that the style of this part is such as to induce us to wish for more. The account of the rhinoceros (p. 425) is a specimen of very compressed description.

It is remarked (p. 427) that the hippopotamus formerly existed in Lower Egypt, but has long since disappeared from that district. The term *long since* has no very exact meaning, but certainly does not go so far back as 1658, when Thevenot saw one at Cairo, which had been taken at Girgeh. The description of this hippopotamus (English translation, 1687, p. 246) by Thevenot, compared with that of Herodotus (II. 71.), may in part supply the want of a more minute description in the Cabinet Library. Thevenot, however, says that this hippopotamus was considered a rarity.

The author has well remarked in p. 432, contrary, however, to the opinion of some writers, that the camel must have been well known on the banks of the Nile at a period anterior to the oldest of the Greek and Roman writers. This is undoubtedly true, but it does not depend for its support on the passage of Genesis alone, to which the writer refers, but is proved by the heads of camels being represented on the obelisks of Luxor and San, and other ancient monuments. The author adds: 'it has indeed been remarked as a singular circumstance, that the Romans, who carried on such frequent wars in Africa, should not have thought of mentioning those animals, till Procopius noticed camel-riding Moors in arms against Solomon, the lieutenant of Belisarius.' But another Greek writer, long before Procopius, has noticed the camel-riding Arabs, who lived south of Egypt.—(See Herod. VII. 69, 86.)

The political history of the giraffe is not carried farther back (p. 434) than the time of J. Cæsar, who, it is probable, became acquainted with this animal when he was in Egypt. But we can hardly doubt that it was known there in the time of the Ptolemies, since it is sculptured on the temple of Denderah; and at a still earlier period we see giraffes represented as part of the tribute brought by the conquered people of the south to the king of Egypt seated on his throne. This remarkable procession of tribute-bringing people is represented on a wall of the smaller temple at Calapshé, in Nubia. All doubt, however, is removed as to its being known to the Ptolemies, by its being described by Agatharchides, under the name of *camelopardus*, the term by which it is most familiarly known to us.

## LATIN PARTICLES.

*Doctrina Copularum Linguae Latinae ; sive de vi atque usu elegantiori particularum AC, ATQUE, ET, QUE, deque earum formulis commentarius.* Conscripsit Henricus E. Allen, A.B., Londini ; in Ædibus Valpianis. Veneunt apud T. Cadell, MDCCCXXX. (12mo., pp. 152, price 5s.)

A TREATISE on the three little particles *atque*, *et* and *que*, written in the Latin language, and running to the length of one hundred and fifty pages, is scarcely calculated, we fear, to suit the levity of the present age ; for ourselves, however, notwithstanding our dislike of modern Latin, we must acknowledge that we have been much pleased both with the design and the execution of this little book ; and we much regret the injustice which the author has done to himself by clothing his remarks in a Latin dress, thus circumscribing the circulation, and consequently the utility of his work. But perhaps he was desirous of publishing his remarks in a form which would be accessible to the foreign scholar.

Among the many difficulties with which the student of an ancient language has to contend, the greatest perhaps arises from his not paying sufficient attention first to those laws by which the arrangement of words in a clause is determined ; and, secondly, to the use and power of the particles by which the clauses themselves are duly connected. In reading a sentence he uses too often one unbroken, monotonous tone from the first word to the last, allowing the same interval between every pair of words, and throwing on the most trifling enclitic as great a power as on that word which constitutes the very life of the sentence. The picture, in fact, is one confused mass to his mind, without grouping, without light or shade, without perspective. Much of this indeed is due to the very faulty system of punctuation, which we have transferred from our own language to Latin and Greek ; a system the demerits of which are not always observed, because, in reading English, the facility with which the meaning is comprehended enables the reader to avoid those absurdities which would arise from a strict attention to the points. Of course this mode of correction is much more difficult in a less familiar language ; and it would scarcely be extravagant to say, that an absence of all points in our editions of Latin and Greek authors would be preferable to the system now pursued, or at least it would be better to retain merely the one long stop. Not only do we insert

pauses where they are not required, but we often fail to note them at all where they are of material importance to the beauty and power, if not to the sense of the passage, and where the ancients themselves inserted even the fullest pause. Thus, near the end of the last bucolic, Heyne's edition has the following passage :—

‘ Vos haec facietis maxima Gallo:  
Gallo, cuius amor tantum mihi crescit in horas,  
Quantum vere nouo viridis se subiicit alnus.’

Whereas, in the Medicean manuscript (the date of which is with certainty assigned to the fifth century), the passage is thus written :—

‘ Uos haec facietis maxima Gallo.  
Gallo cuius amor. tantum mihi crescit in horas.  
Quantum uere nouo. uiridis se subiicit alnus.’

Here the full pause after *amor* adds much to the vigour of the passage. The reader has time to collect the energy necessary for the emphatic *tantum* which follows. In the same way the pause after *in horas* is likewise ad libitum, and so too that before *viridis*. By the aid of such a punctuation, we have the emphatic words clearly pointed out to notice, and at the same time we perceive the appropriate position of the—enclitics, one might almost call them : *haec, mihi, se*. Other instances may be found in the same passage, as it is given by Burmann in his engraved specimen of the manuscript.—(See his *Virgil*, vol. i. p. xxxvi.)

These remarks upon punctuation are not altogether foreign to the present subject. The possession of three connective particles, (*ac*, as Mr. Allen observes, is only a shortened form of *atque*,) which all correspond, with but slight shades of difference between them, to our word *and*, gave the Latin sentence a degree of perspicuity that diminished the necessity for a more complicated system of punctuation. An example will afford a better explanation of our meaning than any amount of general remarks. Cæsar, (book 7, chapter 79,) in speaking of an attempt made by Vercingetorix to force a passage through the Roman lines, has the following sentence :—

‘ Itaque, productis copiis, ante oppidum considunt: et proximam fossam cratibus integunt, atque aggere explent; seque ad eruptionem, atque omnis casus comparant.’

If this passage were translated into English, in such a manner that all the conjunctions should be rendered by *and*, we should have a sentence which the best punctuation could scarcely render intelligible. In the Latin, on the contrary,



the absence of all points would in no way detract from the clearness of arrangement, and the perspicuity of the clauses, provided the reader would pay due attention to the distribution of the several conjunctions. To put the matter in a clearer light, we will avail ourselves of a system of brackets. The various operations will then stand thus :—

The troops of Vercingetorix	{ Take a position in front of Alesia	
	{	
	As a preliminary, render- ing the unguarded ditch passable	{ By filling it up <i>atque</i> throwing hurdles over it.
	make their arrange- ments for the intended sally	{ The forcible passage through the Roman lines <i>atque</i> any accidents that might occur.

Thus by means of these conjunctions all the parts are grouped together in proper subordination to each other, the *et*, *que*, and *atque*, marking the graduated connexion between the different parts, as distinctly as our colons, semicolons, and commas. A student who perceives this beauty in the structure of the Latin sentence will, of course, take care not to introduce confusion into his English translation, by rendering all these conjunctions in the same passage by the particle *and*. The particles *or*, *whilst*, *as well as*, at times the preposition *with*, a relative form as *upon which*, &c., and lastly, the absolute omission of a connecting word, together with many other little turns, which must easily occur, will afford the means of avoiding undue repetition in the English.

As soon as Mr. Allen's treatise came into our hands, we made search for some remarks upon this subject, and were not disappointed. He has distinctly stated the principle in page 92, and has correctly observed in addition, that, though such is the general practice, there are passages where the principle is not strictly observed. These, however, are not relatively numerous, and we think Mr. Allen has not pressed the point as much as he ought to have done in a work devoted to the three conjunctions. At any rate it would have thrown light on nearly all the passages quoted from Sallust in the

very last article of the book, we mean such sentences as :  
*Ibi Metellus prædam captivosque, et impedimenta locaverat.*

But to give the reader a correct idea of the nature of Mr. Allen's book, the simplest course is to lay before him a specimen of it, such as the following from page 63 :—

*Et pro tum in disputationibus exponendis versatur.*—‘*Et Crassus, Nox te, inquit, nobis, Antoni, expolivit, hominemque reddidit : nam—*’—*Cic. de Orat. ii. 10.* ‘*Et Antonius, Per pauca quidem mihi restant, inquit : sed tamen—*’ *Ib. 57.* ‘*Et ille, cum erubisset, Noli, inquit, ex me quærere—*’ *Id. de Fin. v. 2.* ‘*Et ille ridens, Age, age, inquit, etc.*’ *Ib. 3.* ‘*Et ego, Tu vero, inquam, Piso, ut sæpe alias, sic hodie—*’ *Ib. 25.* Adde *ib. 26, 28 :* et de *N. D. iii. 3 :* et *Brut. 31, 32, 33, 41, 44, 46, 72, 74.*

Again :—

*Et pro cum vel quando poeticum est :—*

‘*Nox media, et dominæ mihi venit epistola nostræ.*’—*Propert. iii. 14, (al. 16.)*

‘*Occidit, et misero steterat vigesimus annus.*’—*Ib. 16. (al. 18.) 15.*

— ‘*Nec longum tempus, et ingens*

*Exiit ad cælum ramis felicibus arbor.*’—*Virg. G. ii. 80.*

— ‘*Vix prima inceperat ætas*

*Et pater Anchises dare fatis vela jubebat.*’—*Id. Æn. iii. 8.*

‘*Vix primos inopina quies laxaverat artus,*

*Et super incumbens, etc.*’—*Ib. v. 857.*

From these specimens, it may be seen that the book is, in fact, a fragment of an enormous lexicon, of one compared with which Forcellini's four folios would be a mere pocket dictionary.

If this be too large an amount of paper to devote to the three particles, we have, on the other hand, some reason to complain of the contrary error in our ordinary lexicons, when, for instance, we find in Adams's Latin Dictionary but a single line devoted to *et*, so that of necessity many of the senses in which the word is employed are wholly neglected. But in reference to the labours of Mr. Allen, it must be understood that his work includes the combinations of these particles with above one hundred other words, an index of which are given at the end of the treatise ; and in particular great attention has been paid to the different *formulae* of comparison, in which the conjunctions are accompanied by such words as *idem, æquus, par, similis, juxta, perinde, simul, alius, &c.* Here however it may perhaps be useful to mark a distinction in the use of the three particles, which Mr. Allen has, we believe, omitted to point out ; a distinction, by the bye, connected with the two points we have already noticed, the order of words and the arrangement of the pauses.

It appears to us, that when *et* is used with this class of words, it is the ordinary practice of the best writers to bring the two words or two clauses, which are the subjects of comparison, into immediate juxta-position, in such a manner too that both of them stand in the same grammatical relation to the rest of the sentence. Thus, to quote from Mr. Allen's own examples: *Eundemne tu, arbitrum et judicem sumebas?* Cic. pro Rosc. C. 4.—*Æque enim tabulæ condemnantur—ejus qui verum non rettulit, et ejus qui falsum perscripsit.* Cic. pro Rosc. C. 1.—*Simillimamque in re dissimili, tui temporis nunc, et nostri quondam fuisse rationem.* Cic. ad Fam. 1. 7.—*Lux denique longe alia est, solis et lychnorum.* Cic. pro Cœl. 28.—So too with *que*: *Non idem, judicum comesatorumque conspectus.* Cic. pro Cœl. 28.—*Pariter patribus plebique acceptus.* Liv. 3. 64.—With *atque*, on the contrary, the same restriction is not observed; and consequently *atque* alone is used in those cases where the above-mentioned construction is impracticable or inconvenient, as: *Me colit et observat æque atque illum.* Cic. ad Fam. 13. 69.—*Par desiderium sui reliquit, ac Ti. Gracchus reliquerat?* Cic. pro Rab. P. R. 5.—*Si qui dicatur alium occidisse ac voluerit.* Cic. de Invent. 2. 7.—*Hic loquebatur aliter atque omnes.* Cic. de Fin. 4. 20. The use of *atque*, however, does not exclude an arrangement like that which *et* requires. Of this instances are numerous.

In the quotations we have given, we have not copied the punctuation of Mr. Allen, as it appears to us frequently injudicious. Thus in the first passage, he inserts a comma after *arbitrum*, none after *tu*; in the second, instead of marking a pause after *condemnantur*, he places it after the next word *ejus*, so that *ejus* is separated from the clause it belongs to. Again in the fourth quotation, he divides *solis* by a comma from *lychnorum*. We have preferred to insert one before *solis*. So also in the two remaining passages, if any pause be marked, let it be after *idem* and *pariter*, not, as with Mr. Allen, after *judicum* and *patribus*. The beauty of the construction, we repeat, depends upon the close proximity of the things compared. There is however a class of constructions, where this proximity seems to be neglected; we mean those, where the word expressing comparison is placed between the first of the two objects and the conjunction, as: *Cui simul, et Volcatio, &c.* Cic.—*Dolo simul et casibus, &c.* Tac.—*Vox pariter et spiritus, &c.* Tac. Yet even in these the interposed particle should be considered not as an independent word, but rather as having the nature of an enclitic attached to that which precedes. Perhaps too it would have been better for Mr. Allen to have distinguished in page 87 the

two usages of *simul*, *pariter*, &c., from one another, under the forms (to use his own symbols): '*Simul*, — *et* —;' and '*— simul*, *et* —.' We must again object to the punctuation in the second member of the following sentence: '*— ut Germanicum abstraheret, novisque provinciis impositum dolo simul, et casibus, objectaret.*' Surely *dolo simul* should be more closely connected with *et casibus* than with *impositum*.

Before we conclude, we will point out a few errors that have escaped Mr. Allen's attention. In page 55 we have a special section on *primum* followed by *sed et*, supported by a single example. The passage is as follows: '*Primum accusandi terrores . . . sunt fortis viri; sed et populi opinionem . . . avertunt, et amicorum studia debilitant.*' Cic. pro Mur. 21. Mr. Allen on consideration will, we think, allow that the *et* before *populi* refers to the *et* before *amicorum*, whilst the *sed* (as in his own examples under section 26) is opposed to the concession in '*sunt fortis viri.*' 'For a candidate to turn accuser may prove his courage indeed, but is not likely to promote his election.' The word *primum* we will lastly observe has for its correlative the phrase *Accedit eodem* at the beginning of the following chapter:—'*Such conduct in the first place disheartens your friends, and secondly distracts your own attention from the business of your election.*'

In the next place we would propose to Mr. Allen in pp. 104 and 106 to read *et jam* rather than *etiam*, thus: '*et pro me et mecum et jam post nre esse pereundum,*' &c. Cic. p. r. in Sen. 13.—and, '*et animus et opera et auctoritas et gratia et jam res familiaris præsto fuit,*' &c. Cic. ad Fam. 13. 29.

In the same page, 106, we have a section on the use of *et* and *que* as correlatives in the sense of *both—and*; in which, among other examples, the following is given:—'*At et morbi perniciosiores pluresque sunt animi quam corporis.*' Cic. Tusc. D. 3. 3. If it is meant that *et* and *que* connect the two adjectives, then *morbi* cannot occupy the place assigned to it. There can be little doubt that the passage is corrupt. Perhaps we should read, with the slightest transposition:—'*At et perniciosiores morbi pluresque,*' &c. Still the *et*, instead of referring to *que*, would signify *even*. The question Cicero had just put was this: Are the diseases of the mind less hurtful than those of the body? To which the answer is: So far from being less hurtful, they are *even* more so. *At etiam* is used after a question in the same way, as in Cic. Phil. 2. 24. '*Quid indignius, quam vivere eum qui imposuerit diadema? At etiam ascribi jussit in fastis ad Lupercalia,*' &c. In the passage also quoted in the same

section from the *Agricola*—‘*adempto et loquendi audiendique commercio*,’ we think Ernesti is right in considering *et* as equivalent to *etiam*, and not the correlative of *que*. Of the other examples given in the same article, we have no doubt that the great majority are corrupt; particularly the four first references to Livy, (see Drakenborch’s notes,) and the second and third among the passages given at length from Cicero. There seems too to be some error in the references to the letters *ad Fam.* 14. 7. and *ad Att.* 13. 83. At least we cannot find any passages in those letters applicable to the question. We may here observe that Mr. Allen appears not always to have had access to the critical editions of the Latin writers. We infer this from his almost total silence on the variations of manuscripts, an element of material importance in such inquiries. Nor is it without advantage to know what past scholars have done for the text of an author, even where they have not been supported by manuscripts, for these are not the only weapons of criticism. The 22d section of the first chapter would not have been inserted, perhaps, had the author consulted Bentley upon the single passage adduced—Ter. Eun. 5. 5. 13—and there seen that *atque equidem* is not only at variance with the idiom, as the author, indeed, himself perceives, but no less so with the metre. Bentley’s correction saves both—

PA. Cölligávit? PV. *Et quidem órante, út ne id fáceret, Tháide.*

On the other hand, there are a few omissions, which, in another edition, Mr. Allen may, perhaps, supply. We have already had occasion to speak of the use of the formula *ut et*, of which Mr. Allen has said nothing, and it appears to us that *etenim*, *etiam*, *etsi*, should not be neglected in a treatise which professes to give all the forms in which the particle *et* occurs. These words do not contain the conjunction any wise the less because the two elements are printed together. There is also another point of some importance which deserves a place in a treatise upon these conjunctions, though there may be a difficulty as to the mode of introducing it; we allude to the omission of a conjunction in certain Latin sentences where the idiom of our own language generally admits, and often requires one. In the last number of the *Journal*, (p. 332,) some remarks upon this subject were made in reference to Dr. Crombie’s *Gymnasium*; but we will not, on that account, refrain from explaining our meaning somewhat more completely by a few examples. Almost every page of Livy would furnish what we want. In the 1st chapter of the 21st book we find: “*Odiis etiam prope majoribus*

certarunt quam viribus : *Romanis* indignantibus quod victoribus victi ultro inferrent arma, *Pœnis* quod superbe avaraque crederent imperitatum victis esse.' Here, indeed, no connecting particle is essential, even in English ; but if the two clauses so contrasted are thrown under the influence of a common conjunction, then in the English translation a connecting particle becomes not merely admissible, but even necessary. The 9th chapter of the same book of Livy begins thus :—' Quum diu anceps fuisset certamen, et *Saguntinis*, quia præter spem resisterent, crevisset animi, *Pœnus*, quia non vicisset, pro victo esset ; clamorem repente oppidani tollunt.' In this passage it is almost necessary in the translation to introduce a conjunction before the word *Pœnus*,—' whilst the Carthaginian, on the contrary,' &c. In fact, the conjunction *et* at the commencement of the second clause connects with what precedes not merely the words ' *Saguntinis* . . . animi,' but no less so the phrase ' *Pœnus* . . . esset.' Hence the sentence would not be incorrectly rendered thus. ' After the contest had lasted a long time with doubtful success, and this state of things had produced a very different effect upon the two parties, the Saguntines feeling . . . , while the Carthaginian, on the contrary, . . . &c.' Again, in the 11th chapter there occurs : ' Minuitur expectatio externæ opis ; quum *tum procul* Romani, unica spes, *circa* omnia hostium essent.' And in the 56th chapter we find : ' Plures deinde in omnes partes eruptiones factæ ; et *qui flumen* petiere, . . . absumti sunt ; *qui fuga* sparsi erant, . . . Placentiam contendere ; *aliis*,' &c. Here the conjunction *et* bears equally upon all the three clauses which follow : but to mark this power in the translation, the simplest plan, perhaps, is, as before, to introduce a general phrase, which will prepare the reader for the following distribution, and so bind the three clauses together : ' After this many sallies were made in every direction ; *but with varying success*, those who made for the river . . . being carried away . . . , others . . . , while a third party,' &c. Additional passages may be found in 21. 57. ' quum *ex altera parte* . . . , *in altera* . . . ' &c.—in 22. 16. ' Quum *Capua* . . . , *Pœnus* . . . ' &c.—in 24. 2. ' Quum *Bruttius* obpugnaret, *Pœnos* . . . . . adpareret, &c.'—and again in the same chapter : ' — ut plebes ab optimatibus dissentirent—*Senatus* Romanis faveret, *plebs* ad Pœnos rem traheret.' We have taken the more trouble to recommend this idiom to Mr. Allen's attention, because we are confident that it is a very common stumbling-block to the young reader of Livy. To one indeed who attentively considers the order of Latin words, the difficulty will

be much less, for in all these passages it is a regular principle to place the partitive or contrasted words at the very commencement of their respective clauses.

But we are carrying this article much farther than we had intended. We again thank Mr. Allen for a work in which so much accurate scholarship and intelligent industry have been usefully and successfully applied, and we trust that he will render his work more complete by treating the other important particles of the language in the same instructive manner. The reason why so many find it difficult to read Latin with any fluency is that they do not sufficiently study the bearing of the several parts of a sentence upon one another; in other words they pay too little attention to the connecting particles such as *et*, *que*, and *atque*. To all these we recommend the treatise of Mr. Allen.

#### ARNOLD'S THUCYDIDES.

*The History of the Peloponnesian War, by Thucydides. The text according to Bekker, with some alterations, &c., with Notes, chiefly Historical and Geographical.* By Thomas Arnold, D.D., Head Master of Rugby School, and late Fellow of Oriel College, Oxford. Vol. I.

THIS volume contains the first three books of Thucydides, with notes at the bottom of the page generally in English, besides two small maps, and three dissertations in the shape of Appendix.

The principal object of the Editor, as we learn both from the title-page and the preface, has been to illustrate the history and geography of his author,—in which design he has departed altogether from the editorial routine which has so long prevailed in this country. Since the establishment of that school of criticism, called the Porsonian, we believe there is hardly an edition of a Greek work that has issued from the English press, which has professed or attempted to throw any light on the historical or geographical matter of the books usually read in schools and colleges. As to other facts, such as belong to the special province of archæology, and to natural history and physical phenomena in general, it has seemed to have hardly entered into the heads of many editors to conceive that they either required examination, or deserved a moment's attention. While, therefore, we willingly grant to the founder of the Porsonian school the praise that is

due to his unrivalled acuteness and extensive learning, we think that his predilection for the particular branch of ancient learning in which he excelled, has exercised a most injurious effect on the studies of the present day.

It seemed not unlikely, a short time ago, that the teaching of Latin and Greek, in this country, would sink into a mere verbal criticism, not of a very high description, and that the rational study of antiquity might again sustain an eclipse, which, in our present social condition, we believe would not have been of short duration. At a time when men's minds are so actively alive to every pursuit that is recommended by direct utility, it requires something more than the ordinary results of a classical education to convince thinking people that Latin and Greek are worth the time bestowed on them.

Dr. Arnold's design is well calculated to render a great service to our established instruction by opening new views both to teachers and learners, and by setting an example of a more manly and independent style of criticism than the canon-makers have ventured to exercise. The short notes, and particularly the appendices, cannot fail, while they illustrate the text of the author, to induce habits of a careful reflection on all subjects of a moral and political character, and to show that the man whose mind is best stored with useful knowledge of all kinds, is likewise the best qualified to seize the true character and spirit of antiquity. There are, however, in our opinion, two impediments to Dr. Arnold's book being as useful as it might,—the first is its great cost, and the second the unavoidable incompleteness of the commentary. The first is an objection which we should not urge here, but for the conviction that the editor will not do all the good that he is desirous to accomplish, simply because a very great number cannot afford to purchase an edition of *Thucydides*, three books of which cost as much as one guinea. The book may be very well worth a guinea to those who can afford to give it, being, in every respect, well got up; but it is absolutely unattainable to a considerable portion of the increasing class of Greek students. We are well aware that those who are familiar with our great schools and universities will find nothing to object to in a book of this price; but there is a large class of Greek students who never enter either of the abovementioned places, and who cannot learn what they are eager to acquire, unless they can have it cheap. The incompleteness also of the commentary is unavoidable, from the small space to which it is limited. Both this, and the other objection, as to price, might be removed by publishing the



text\* alone at a cheap rate, like most of the common German school books, and printing the commentary in a separate volume. On the propriety of writing notes in English instead of Latin, especially in all school books, there can now hardly be two opinions. Usage is already sanctioning a principle which needs no defence. Besides the advantage of English notes being more intelligible than bad Latin, (the only kind that was lately in fashion,) it is clear that a commentator will labour to give much more precision and value to remarks that will be generally read and comprehended, than he is likely to aim at when writing in another language. The puerilities, pomposities, and nothingnesses, which pass very well under the dark covering of Latin, will not venture to obtrude themselves on us in an English dress: if they should so far forget all sense of decency as to do so, they will now meet with the ridicule and contempt that they deserve. English notes are a preservative also against editors using abusive language to one another; though, perhaps, we are rather overrating this advantage, as we observe some German critics can abuse better in their mother tongue than in Latin. There is one small objection to Dr. Arnold's collection of notes. All his own are in English, and often very useful; but whenever he quotes those of Haack, Hudson, Göller, &c., he gives the Latin of these commentators. We think it would have been a great improvement if he had given these also in English, for we are of opinion that now and then a Latin note occurs, which is not very easy to understand, and an editor who is engaged in a regular and continuous study of the original and the critical commentaries on it, is more likely to understand the meaning of other annotators, than a person who reads their notes only in fragments or piecemeal. Without any affectation, we declare that a German Latin note, taken by itself, is very often so obscure, that we prefer going without it to the trouble of diving into such palpable darkness.

The nature of Dr. Arnold's annotations can only be fairly shown, by giving some specimens and by taking such as refer to passages of difficulty or dispute, or such at least where a young student looks for and requires assistance; in doing which we shall occasionally make a few remarks of our own.

Book I. chap. 3. οἱ δ' οὖν ὥς ἕκαστοι Ἕλληνες &c. It is Dr.

\* A very well printed, and, we believe, a correctly printed edition of Thucydides, in one vol. 8vo. appeared at Oxford, in 1831. 'Thucydides de Bello Pel. Libri Octo. Ex optimis editionibus expressi. Parker,' &c. It agrees with Dr. Arnold's text, in all the cases where we have compared them.

Arnold's practice to give occasionally translations of difficult passages, which is undoubtedly one of the best ways of explaining an author. We do not think the following translation is strictly correct: 'thus the several Hellenic tribes, meaning by this term all those people, who, though dispersed in different cities, yet spoke one common language, &c.' The position of the words *ὡς ἑκαστοι* between *οἱ* and *Ἕλληνες*, joined to the exact signification of *ἑκαστοι*\*, and taken in connexion with the preceding sentence, renders a somewhat different interpretation necessary: 'the Hellenes then as a *distinct* people, including in that term the several states that spoke a common language, and all who afterwards were known by this name,' &c. In Dobree's *Adversaria* there is a half suggestion for striking out *κατὰ πόλεις τε* which is just the same as striking out half the meaning; and then we are instructed to arrange the words in the following order previous to translation—*οἱ δ' οὖν ὡς ἑκαστοι τε κατὰ πόλεις . . κληθέντες Ἕλληνες*. The student of any language, whether ancient or modern, ought to be taught as one of his first lessons, that he has as little authority for altering the order of words as the words themselves.

5. Note on the word *πόλις*—'any society of men united together under the same laws, is called in Greek *πόλις*. Thus a *πόλις* may be a mere collection of huts in a forest; or, like Lacedæmon itself, a number of straggling houses, uninclosed by walls and forming therefore only a large village.' Such incidental explanations are of great use in our present state of Greek scholarship, in directing a student's attention to the more precise meaning of political terms. It would aid the explanation to add that *πόλ-ις* contains the same element as *πολ-ύς* and our own word *full*.

9. *καὶ ναυτικῷ τε ἅμα*: 'and by his navy *also*.' Dr. Arnold, contrary to the opinion of several editors, has retained the *τε* without imprisoning it in brackets, which it certainly does not deserve. It is surprising how often the emphatic particle *καὶ* is neglected or misunderstood in the ordinary translation of such expressions as *καὶ ναυτικῷ τε*, &c. Dr. Arnold remarks: (II. 63.) 'δὲ in particular, when it is the third word in a sentence, as *καὶ ἦν δὲ οὕτως*, signifies exactly what I believe *τε* to signify in the present passage, *i. e. too, also, moreover*.' This is a mistake that may cause the student some trouble, if not corrected: in the expressions *καὶ ἦν δὲ*, *καὶ ἦν τε*, &c. the *καὶ* is the emphatic particle.

\* Which is that of *unity*. Compare *ὡς ἑκαστοι*, I. 483.; and the Sanscrit root *éka*, one.

The want of a little more space for annotations is, in our opinion, manifest in chap. 10, where Mycenæ is passed over without even a reference to Pausanias and Strabo, or any intimation of the condition of this city when Thucydides was writing. The editor, however, does very frequently refer to passages of Herodotus, or other writers, that the student ought to consult, and compare with Thucydides.

If the master were to make it part of his business to ascertain that the more advanced student has actually turned to such passages and made himself master of their meaning, it would lay the foundation of a more complete and comprehensive knowledge than can be acquired by referring to the pages of a Lempriere, or any similar book.

11. φαίνονται δέ, &c.: the apodotical δέ, which is here slightly explained, might claim a larger space, as its meaning is so often misunderstood, especially in Herodotus, where it has frequently been corrupted into δή. One usage, and the most important, as in this instance, and in chap. 18, (μετὰ δὲ τὴν κατάλυσιν,) is to recall the reader's attention to the narrative which has been interrupted by a parenthesis, or explanatory clause.

In chap. 11, and also in 18, the editor has directed the student's attention to this little particle; but he has not applied the same principle in chap. 36, to the passage beginning τρία μὲν ὄντα, which is badly pointed, and wrongly explained.

22. ὡς ἑκατέρων, &c.: the editor has retained the old reading ἑκατέρων, instead of Bekker's ἑκατέρω, which latter has the double disadvantage of being in the wrong number, and also in that case which is a less certain and positive usage.

23. τὴν μὲν ἀληθεστάτην, &c.: the note on this passage, which really wants none, seems more likely to confuse than assist a student, who cannot possibly misunderstand either the meaning or the construction, if he will but read the words straight forward without supplying imaginary ellipses.

24. τὸν Ἰόνιον κόλπον: 'the Adriatic; as appears from this passage, and from Herodotus, vi. 127, where Epidamnus is said to be in the Ionian gulf, yet it means more than the Adriatic, and includes the sea between Italy and Greece as far as Rhegium.'

Though Epidamnus was in the Ionian gulph, and also in what we now call the Adriatic, it is quite certain that the term 'Ionian sea' does not mean more than the Adriatic. It never comprehended the northern part of this bay, which was called by the Greek writers Adries, a term that was originally inseparable also from that of the country on the

northern coasts of the bay. The name Adriatic under the Romans was extended, and took in the Ionian sea also\*.

29. The editor has retained the δὲ in σπόνδας δὲ ποιήσασθαι, following the MS. and the old editors, instead of the later critics who strike it out. Though we do not recollect another instance in which ἐτοῖμος and ὥστε are in this juxtaposition, there can be no valid objection to ὥστε being used as it is here, to introduce the kind of terms to which the Coreyreans would consent. But there *does* seem to be an objection to the omission of the connective δέ, which, as we understand the passage, cannot be dispensed with; and also to the order which ὥστε would assume in the version if the δὲ were omitted. 'The Coreyreans said in reply, that they would withdraw their ships from before Epidamnus; if the Corinthians would withdraw *their* troops that were in the town; but they were also quite prepared to agree to both parties keeping their present position and making a truce, till the matter should be judicially settled.' Though this is but a small matter, the editor has done well in making a stand in defence of the old reading, about the validity of which we have had doubts that are now removed.

30. Instead of Λευκίμνη, Dr. Arnold has inserted Λευκίμμη in the text, in accordance with the best MS. Analogy is a good guide in proper names, whose significations we can clearly trace, and we therefore would write either Λευκ-ίμνη or Λευκ-ίμμη, instead of Λευκίμμη. The analogy of the modern name, whether written Leukimmo or Alefkimo, cannot decide this very unimportant question so well as a reference to the genuine forms of the language. It is not noticed that in most ancient maps Leucinne is wrong placed, being fixed at the southern promontory of the island, at Cape Bianco, instead of Lefkimo, which lies to the north-east of Cape Bianco. The narrative of Thucydides shows clearly that Cape Lefkimo is the Leucinne to which he alludes, but it is rather curious that the Italian name of the southern promontory should mean 'white,' like the name 'Lefkimo,' of the eastern cape. We have been informed by a gentleman who resided for some time in the island, that the whole coast from Bianco to Lefkimo is sometimes called by the latter name.

30. περιϋόντι τῷ θερεί : Dr. Arnold has admitted Reiske's conjecture of περιϋόντι, instead of περιόντι, in which, perhaps, he has done right; but we are inclined to prefer the interpretation which he has rejected—'when the summer came round.' The argument derived from the winter being first mentioned

\* Strabo, p. 317. Casaub.

at the close of this chapter, is not so strong as that derived from a fair interpretation of the word, which likewise appears to agree better with the beginning of chap. 31. The omission of the very *first* winter after the sea-fight is natural enough, as the campaign could not be said to have fairly commenced; and the only event of the first year was a single engagement, after which the Corinthians retired. In the *following* year the *form* of a regular campaign was observed, for the two parties kept their forces on the watch for one another, though they did nothing decisive, till the winter.

40. ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονούσι, &c.: 'The words εἰ σωφρονούσι belong to a clause which was running in the writer's mind, but which he has not expressed; "and who therefore will not receive them." Μὴ τοῖς δεξαμένοις is confused with τοῖς μὴ δεξαμένοις. This is also the opinion of Göller.' This notion of the confusion or transposition of words we believe to be a fruitful source of misinterpretation, and in this instance it has had the consequence of producing a note, which rather tends to confuse a student than to help him. The μὴ clearly does not belong in any way to δεξαμένοις, but to the verb ποιήσει,—"and who shall not bring to those who receive him (if they are cautious), war instead of peace.'

49. The same principle, to which we decidedly object, is laid down in a note by Poppo on the words: ταύτη μὲν οὖν οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσπώντο τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν, i. e. οἱ τε Κορίνθιοι ἡσπώντο καὶ οἱ Κερκυραῖοι ἐπεκράτουν. Transpositum est τε sicut sæpe. Poppo.—As the critic allows that this transposition of τε frequently occurs, it will save all discussion. We prefer considering the frequent occurrence of τε in this position as a general rule, which is observed too often to be called a transposition. Besides, though the τε may be placed before Κορίνθιοι, it is more appropriately placed after ἡσπώντο, at the end of that *entire* clause, which it is the business of this particle to connect with that which follows.

It is one great recommendation of Dr. Arnold's notes, that they frequently and incidentally direct the student's, and we may add, the master's attention to many things which are much neglected in the usual course of instruction. In a note on chapter 40, it is suggested that διὰ is perhaps of the same origin as the German 'wegen.' Though this is not true, it may serve to excite some attention to etymological inquiry, a subject little understood and still less applied to the practical acquisition of language, and to the investigation of the original senses of words, and the historical changes they have undergone. The German 'wegen,' the Latin 'via,' which has lost the guttural preserved in 'vagus,' are all of the same

family as 'veho,' in which the 'h' represents the guttural sound. The Greek representative of this family is the root  $\Phi\omicron\chi$ , which appears in  $\phi\chi\omicron\varsigma$ ,\* &c. All these words have no *direct* relationship to  $\delta\iota\acute{\alpha}$ , which primarily expresses nothing more than the notion of *binity*, which is also that of *separation*. But it is not impossible that  $\delta\iota\acute{\alpha}$  may have a *very remote* affinity to 'wegen.' There is no great difficulty in imagining that the syllable 'di,' and *h*, *v*, or *w* may be convertible, as 'du' is in 'duellum,' 'bellum;' but we are somewhat puzzled with the total absence of the guttural at the end of  $\delta\iota\acute{\alpha}$ , and we do not know at present any reason for ever supposing that it was there.

58. There is a very good note on the words  $\tau\acute{\alpha} \tau\acute{\epsilon}\lambda\eta \tau\omega\upsilon \Lambda\alpha\kappa\epsilon\delta\alpha\iota\mu\omicron\nu\acute{\iota}\omega\upsilon$ . 'The words ( $\tau\acute{\epsilon}\lambda\lambda\omega$  and  $\tau\epsilon\lambda\acute{\epsilon}\omega$ ) are connected with our word to *tell*, and with the German *stellen*, *zahlen* and *zeil*.  $\tau\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$  is to *put*, or to *settle*; thence  $\tau\epsilon\lambda\epsilon\acute{\iota}\nu$ , is to *settle*, *complete* or *perfect*, and  $\tau\acute{\epsilon}\lambda\omicron\varsigma$  the *settlement* or *perfecting* of a thing, &c.—Lastly  $\tau\epsilon\lambda\epsilon\acute{\iota}\nu$  signifies, to *settle an account*, and thence generally, to *pay*. (*Zahlen* in German, and the old sense of *tale* in English, and the modern word *toll*.)  $\tau\acute{\alpha} \tau\acute{\epsilon}\lambda\eta$  are *tolls*;  $\acute{\alpha}\tau\acute{\epsilon}\lambda\eta\varsigma$ , *toll* or *tax free*.' We have only given part of the note.

There is a usage of  $\tau\epsilon\lambda\epsilon\acute{\iota}\nu$  in Herodotus, III. 34. which the student will readily understand after reading Dr. Arnold's note. Cambyses asked Cræsus— $\kappa\omicron\iota\omicron\varsigma \tau\iota\varsigma \delta\omicron\kappa\epsilon\omicron\iota \acute{\alpha}\nu\eta\rho \epsilon\acute{\iota}\nu\alpha\iota \pi\rho\omicron\varsigma \tau\omicron\nu \pi\alpha\tau\acute{\epsilon}\rho\alpha \tau\epsilon\lambda\acute{\epsilon}\sigma\alpha\iota \text{K}\acute{\upsilon}\rho\omicron\nu$ , 'what kind of a man he thought him (Cambyses) *in comparison* with his father Cyrus.' This sense is easily deducible for the radical signification of  $\tau\epsilon\lambda\acute{\epsilon}\omega$ .

The editor has compared  $\tau\epsilon\lambda\epsilon\acute{\iota}\nu$  and  $\tau\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$  with the German *stellen*, which is a correct comparison; but the Greek word  $\sigma\acute{\tau}\epsilon\lambda\lambda\epsilon\iota\nu$  should also be included in the list.  $\Sigma\acute{\tau}\epsilon\lambda\lambda\epsilon\iota\nu$  and  $\tau\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$  are essentially the same word, and their primary signification is to 'place,' from which we may derive all the senses of  $\sigma\tau\omicron\lambda\acute{\eta}$ ,  $\sigma\tau\omicron\lambda\omicron\varsigma$ ,  $\acute{\alpha}\nu\alpha\tau\omicron\lambda\acute{\eta}$ , &c. A similar relationship to that which exists between  $\sigma\acute{\tau}\epsilon\lambda\lambda\epsilon\iota\nu$  and  $\tau\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$ , as to orthography and meaning, appears in a great number of words in our language, such as, *smash*, *mash*; *slash*, *lash*; *spike*, *pike*; in which the *s* seems to give an intensitive signification. Besides  $\sigma\acute{\tau}\epsilon\lambda\lambda\epsilon\iota\nu$  and  $\tau\acute{\epsilon}\lambda\lambda\epsilon\iota\nu$  the following Greek words may be ranged under this class— $\sigma\acute{\tau}\acute{\epsilon}\nu\omega$ ,  $\tau\acute{\epsilon}\iota\omega$ :  $\kappa\acute{\epsilon}\pi\alpha\rho\nu\omicron\nu$ ,  $\kappa\acute{\epsilon}\pi\alpha\rho\nu\omicron\nu$  †;  $\Sigma\kappa\acute{\alpha}\mu\alpha\delta\rho\omicron\varsigma$ ,  $\text{K}\acute{\alpha}\mu\alpha\nu\delta\rho\omicron\varsigma$ ;  $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\nu\mu\iota$ ,  $\kappa\epsilon\delta\acute{\alpha}\nu\nu\mu\iota$ ;  $\sigma\chi\acute{\iota}\zeta\omega$ ,  $\kappa\epsilon\acute{\alpha}\zeta\omega$ .

\* The Sanscrit also puts in her claim to relationship in the element 'vah,' to carry. 'Vacca,' and 'ox,' belong to the class.

† Which the metre requires. *Odyss.* V. 237:  $\kappa\acute{\iota}\pi\alpha\rho\nu\omicron\nu$ , indeed, would appear to be the more correct form. Compare  $\kappa\acute{\omicron}\pi\text{-}\tau\omega$ , and  $\sigma\acute{\kappa}\acute{\alpha}\pi\text{-}\tau\omega$ .

66. It is not so much the positive amount of geographical information given in Dr. Arnold's notes, that constitutes their value,—for in so confined limits, it was impossible to say all—but the general exactness of his statements, and the kind of investigation which they are likely to arouse.—‘Bottice or Bottica denotes the new country of the Bottiæans, to the east of Potidæa and the gulf of Therma, where they had settled after they had been driven out of their old country by the Macedonians. (See Thucyd. II. 99.) But Bottiæa denotes their old country, situated much more to the westward, between the rivers Axios and Lydias, of which Herodotus speaks, VII. 123, 127.’ &c. This is exact as far as it goes, but it would have been still better if Dr. Arnold, when referring to the passages in Herodotus, had pointed out a mistake in Cramer, whose book is recommended in his Preface in terms much too general and vague. ‘The name of Bottiæa or Bottiæis\*, was anciently given to a narrow space of country situated between the Haliacmon and the Lydias, as Herodotus informs us (VII. 127.), but in another passage he extends it beyond the Lydias as far as the Axios.’ The whole error in this passage arises from misinterpreting the words of Herodotus in VII. 127. According to him the *united* streams of the Lydias and Haliacmon formed one boundary of Bottiæis, and the Axios the other. Müller has given a correct interpretation of this passage in his little treatise on the Macedonians.

In another instance, however, Dr. Arnold has corrected an error of Cramer's, but without mentioning his name. The Athenians surrendered (see Thucyd. I. 115.) Nisæa, Pegæ, Trœzen, and Achæa, when the thirty years' peace was made; and Mr. Cramer imagines, for various reasons (III. 76.) that by the term Achæa, *a town* of that name must be meant, and not the whole country. His reasons in support of this opinion will hardly convince any one who will take the trouble to read them. ‘There can be no reasonable doubt,’ says Dr. Arnold, ‘that Thucydides here means to speak of Achaia in the Peloponnesus; which, as is evident from the 111th chapter, was, at the time of the signing of the treaty, in alliance with Athens.’ The reference to chapter 111, is decisive in more ways than one. The whole tenor of the narrative, brief as it is, shows that Achaia, just before the peace, was a confederate, but dependent state on Athens; and in accordance with this condition we find the word *παραλαβόντες* used, which in the earlier part of the same chapter is applied to the Boeotians and Phocians, both of

\* Cramer, i, 220,

whom, as we learn from chap. 108, had fallen into a state of temporary subjugation. This usage of *παραλαβόντες*, in the sense of 'taking a confederate or dependent people to form part of the superior state's army,' or 'to take possession of a place already surrendered or captured,' cannot have escaped the notice of any careful reader of Thucydides. Mr. Cramer, (III. 200.) in his remarks on Cythera, has founded his argument to prove there were two towns called Scandeia, on a wrong interpretation of the word *παραλαβόντες*, in Thucydides, (IV. 54.)

82. We do not know whether all our readers will be inclined to recommend Dr. Arnold's edition of Thucydides, for a reason which, with us, has very great weight—we mean, the tendency of many of his notes to weaken the value of critical authority and dogmatic assertions, supported by names, and unsupported by proof. There was a time, which many of us can recollect, when for a man to open his eyes boldly and think that he saw what he did see, was only a step removed from holding heretical opinions. The most absurd attempts were made to lay down certain modes of speech, as the only genuine idiom of the language, while all analogy, and, we may add, not unfrequently MS. authority were entirely at variance with the canons of the dogmatists. Dr. Arnold has refused to change *ὅπως μὴ . . . πράξωμεν* into *πράξομεν*, to suit the canon of Dawes. 'A rule,' he adds, 'founded on no intelligible principle, and which would require the arbitrary alterations of several passages in the best writers, is deserving of very little consideration.' And so people will begin to think when the trifles of ancient learning are exchanged for the more worthy part of the pursuit. The distinction that the editor endeavours to establish between *ὅπως μὴ πράξωμεν* and *πράξομεν*, appears liable to a similar objection, with other supposed distinctions.

To the same effect is a note on *ὅτι*, (chap. 90,) in which it is correctly stated that all *ὅτι*'s are one *ὅτι*; and it is clearly shown that in this instance the hypothesis of supplying *διὰ* in the Greek phrase (*ὅποτε τις ἔροιτο . . . ὅτι οὐκ ἐπέρχεται*), is unnecessary and incorrect. The real remedy against the nostrums of ellipses, and other tricks of the trade, is a correct translation, according to the order of the words and their genuine signification. *Ὅτι*\* in this passage, says the editor, is *quod*, and would be best translated in English—'When any one

\* Compare Herodotus, II. 19. *πρόθυμος ἔα τὰδε πυθίσθαι, ὅτι κατέρχεται ὁ Νεῖλος πληθύων*—here *ὅτι* introduces the subject *κατέρχεται*, &c. See the end of the same chapter.



asked him *about his not coming before the government,* or 'as to his not coming.'

95. In explaining how the Ionians claimed relationship with the Athenians, the editor gives a short notice of the way in which the Ionians are supposed to have gone into Asia. On the ejection of part of this nation from Ionia of the Peloponnesus, they found refuge, it is said, at Athens; where, though they could not be citizens, 'they enjoyed the protection of the laws, and maintained themselves by trade or by mechanical occupations. Some years afterwards the greater part of them migrated to Asia Minor, under the auspices, however, of a certain number of Athenian citizens, who were their leaders,' &c. It is desirable to give young students as accurate an impression as we can of these great events in history, which seem to be established with tolerable certainty, such as that of the emigration of a number of adventurers from Greece to Asia Minor. That some of the Ionians were of genuine Peloponnesian descent is undoubted, and would be proved by the single fact of the Poseidon of Helice being transferred from his ancient town in the Peloponnesus to preside over the deliberations of the assembled Ionian states at Mycale. But if we place any confidence in the plain statement of Herodotus, we must believe that few of the motley and murderous crew who landed on the fertile coasts of Asia were either genuine Ionians, or people who professed the peaceful and mechanical arts. Like a set of freebooters, assembling from every corner of northern Greece, they fell on the natives of the Asiatic coasts, some of whom, we are ready to believe, possessed the arts in a higher degree than the band of invaders. The narrative of Herodotus is short and meagre, but we may fill up the picture by reading of a time when the pirates of Normandy and the scum of Flanders desolated and seized the fertile lands of England.

98. Dr. Arnold assumes the Eion on the Strymon, which the Persian Bogen defended in such a desperate way, to be a different place from the Eion of Thucydides, Book IV. 7, where it is called a Mendesian colony, and described as 'Eion towards Thrace.' From the tenor of Thucydides' narrative in Book IV. it would appear that Dr. Arnold is right. Mannert has considered this 'Eion towards Thrace,' to be the same city that is commonly called 'on the Strymon,' but he is probably mistaken.

101. We recommend to the attention of the young student a note on the Periœci, as a good specimen of the exact and

useful information which he will find here, instead of the loose and indeterminate idea, or rather the no-idea at all, generally associated with ancient political terms.

103. To the explanation of ἐφ' ᾧ ἐξίσσιν—we may add that there is another formula ᾧ ἐξίσσιν of equally good authority, which it would be well to point out to the reader.

The Athenian attempt to get possession of Egypt would be one of the most interesting portions of the history of their short-lived empire, if we had any sufficient materials for illustrating it satisfactorily. It hardly perhaps fell within Dr. Arnold's plan, to give anything like a complete commentary on that period of the first book, which comprehends the events between the years B. C. 480 and the commencement of the Peloponnesian war. The materials for this interval are but scanty, and indeed more appropriate for a separate essay than for short notes in a book intended for general use. But still we think that the nature of this Egyptian war might have been put in a more prominent and clearer light, for *that* could be no small event which gave to the Athenians a temporary possession of the country, employed their arms for six years, and is designated by the historian as the great expedition of the Athenians and their allies against Egypt. With what prodigious activity the Greeks availed themselves of the advantages granted by Psammetichus and Amasis, we may learn from the fact of their being spread as far as the great Oasis (Wady El Khargeh) so early as the time of Herodotus, and from their having temples and warehouses at Naucratis. The discovery of the Greek inscription on one of the colossi in front of the great temple of Ipsambul is another valuable piece of evidence\*. It contains the name of King Psammetichus, and commemorates the fact of his visit to Elephantine: his Greek companions went farther up the river, as far as the second cataract, and on their return cut their names on one of the great colossi. The King Psammetichus mentioned in the inscription we believe to be the predecessor of Amasis, and not a later personage of that name. The intermixture of Greek and Egyptian blood, of their mythology, and their art, dating from the time of Psammetichus and continuing for more than eight centuries, has produced a confusion in all that the ancient writers on Egypt have told us, which it would now be in vain to attempt to unravel with the expectation of complete success.

109. The editor has said nothing on the probable position of the island Prosopitis in which the Athenian army was shut up by Megabyzus.

\* Transact. Roy. Soc. Lit. vol. i. p. 1. p. 223.

The identification of this position would enable us to assign, with more certainty, their genuine ancient name to some important remains in the Delta. But in the absence of any precise evidence as to what portion of the Delta was included in the island Prosopitis, we may use the evidence of existing remains to show, with some degree of probability, that we know one spot, at least, within its limits. Herodotus tells us (II. 41.) that the Prosopitis contained several cities, and among them Atarbechis, or the city of Aphrodite. No place answers to the site of Atarbechis so well as *Bebek*, which contains the same element *bek* as the ancient Egyptian name; and as the other sites of great towns in the Delta, such as Bubastis, Sais, Tanis, Thmuis, and others, are well known, we may, with reasonable probability, fix Atarbechis in the midst of the magnificent ruins of *Bebek*, which thus will occupy part of the island Prosopitis\*.

The reign of Amyrtæus the Saite has given rise to some discussion and diversity of opinion. Dr. Arnold has simply given Gottleber's Latin note, without any explanation, and it is not very likely that young students will either see the difficulty unless it is pointed out, or discover any probable solution, if they should perceive it. Amyrtæus still resisted the Persians in B. C. 455, and afterwards so far established himself in the kingly power as to obtain a place in that Egyptian dynasty of Manethon, which existed while Egypt was nominally a Persian province. But this latter event did not take place till about B. C. 414, (see Clinton's *Fasti*,) about forty-one years after the ruin of the Athenian army in Egypt. This long interval between the events detailed in Thucydides and his establishment on the throne, (according to Manethon,) throws some doubt either on the identity of the person, or the accuracy of the chronology. In a note on the marshes of Egypt, and the asylum which they gave to Amyrtæus, the editor has instituted a comparison between parts of our own country once in a similar condition, before they were drained, and the protection which these inaccessible spots afforded to the vanquished inhabitants of this island, and to the pious recluses of that age. We hope the time is now come, when instructors who undertake to read such authors as Thucydides with their pupils, will venture a

\* The temple at *Bebek* is called an Isis temple, because the capitals of the pillars contain the Isis head; but this is so frequent an occurrence in Egyptian temples and sculpture, that we are not required to suppose all temples solely dedicated to Isis, because the head and insignia of this goddess form one of the most prominent ornaments. The word Prosopitis may, without much difficulty, be resolved into the probable Egyptian elements *Pi Re Isi Beit*. The last element is found in one of the modern names of *Bebek*, which is *Bah-beit* (*Pi-beit*).

little beyond the hitherto trodden road, and endeavour to give both more attraction and value to the lessons which employ so many hours, by bringing all kinds of knowledge to bear on the illustration of the ancient authors. Historical facts, belonging to periods nearer our own time, when they possess the double advantage of undoubted truth and striking resemblance, are, perhaps, of all explanations, those which are most calculated to attract a young and zealous student.

110. Inaros was crucified after the rebellion in Egypt was suppressed, on which we have the following note from Hudson—‘*Ægypti cruces in usu fuisse testari videtur Justinus,*’ &c. The testimony of Justin to this, or any other matter, is little in itself, when not supported by some other evidence. Crucifixion was a Persian punishment, and can hardly be called an Egyptian one, because it was exercised in Egypt on an Egyptian chief by a victorious Persian general. If such a mode of punishment were genuine Egyptian, we might have a chance of finding it represented in some of the numerous Egyptian paintings and sculptures, where we see criminals or captives undergoing punishment.

126. We merely refer to this chapter to point out in the note on *ἱερεῖα*, a mode of expression which appears to us to convey as inaccurate an idea of the true state of society in a large part of the ancient world, as any term that could be used. ‘In the earliest times, among agricultural nations, their offerings were commonly of cakes, fruit, wine, or oil; animal sacrifices were rare, because animals were not the common food, and were too valuable to be at any time killed by the poorer classes. Swine were the first exception to this rule, as they could be kept most cheaply, and formed the most accessible meat diet for the *small cottage farmers*, who constituted the mass of the people. See Varro de Re Rustica, 4.’

134. *Καίρδα*. There is a good note on this word by Wasse, in which it is correctly explained by ‘*locus effossus, vel tērræ dehiscentis ruptura,*’—the latter is the preferable signification. Strabo, who is quoted by Wasse, describes these *καίρτοι* (openings or *crevasses* like those in the Andes), as *οἱ ἀπὸ τῶν σεισμῶν ῥωγμοί*—‘rents in the ground made by earthquakes.’ The connexion of this word with the Homeric forms *ἐκέασσε*, *εὐκέατος*, (which contain the notion of ‘splitting,’) and also with the words *σχιζω*, *σχιζα*, &c., according to the principle above explained, is very obvious. The whole Peloponnesus, and especially the rugged sides of

the Taygetus, bear testimony to the propriety of the Homeric expression—*Λακεδαιμόνα καί τε ἄεσσαν (κητῶεσσαν)*.

136. *ἀσθενέστερον*. There can hardly be a doubt that Gölter is right in reading *ἀσθενέστερος*; of which Dr. Arnold also, in his note, fully approves.

138. Note on *μέσος*. The relationship that the editor here points out between *μέσος*, *μετὰ*, *medius*, the German *mit*, *mittel*, and our own *mid*, *middle*, though sufficiently obvious to those who have paid any attention to etymology, will be news to a great many; who may learn, from this example, how much precision is given to the meaning of words, by classifying all the relations of a family, and tracing their pedigree to a common ancestor.

138. In explaining what is meant by the Persian king granting to Themistocles, Magnesia to supply him with bread, and Lampsacus with wine,—the editor remarks—‘In all these cases it means that the land-tax, or rather rent, which was always paid to the absolute monarchs of the East, as an acknowledgment that the property of all the soil was theirs, and which amounted generally to the tenth part of the produce, but sometimes, as in Egypt, (Genesis xlvii. 24, 26.) to the fifth part, was given by the king to Themistocles, to furnish him with certain articles of his establishment.’

The fault we have to find with this note is, that it attempts precision where precision is not attainable, and is inexact where error might be avoided. There can be little doubt that the tax alluded to might, in many cases, be a land-tax: but this cannot be called the same as rent, in any correct acceptation of that term. A tax of a tenth part of the produce of all the soil is not the same thing as a rent. But what proof is there of this universal practice of paying one-tenth of the produce to the sovereign? The Persians\* themselves paid none at all to the king; and the priests in Egypt under the ancient monarchs held their lands free from all charge, by a tenure quite as good as that by which the monarch himself taxed all his lay subjects. There is little doubt that the priests under the Oriental monarchies had very large possessions of land, which were exempt from taxation. Under the Jewish theocracy, the Deity was considered as the proprietor of the soil, which could not be permanently alienated by the possessor. Nor is there any reason for believing that even under the tyranny of a Solomon, there was any either direct or implied admission of the sovereign being the sole proprietor: certainly

\* Herod. III. 97.

he could not be regarded as the original proprietor from whom the title to property emanated\*.

142. The note on καὶ μὴν οὐδ' ἡ ἐπιτείχισις, &c. . . τὴν μὲν γὰρ, &c.—appears to put the whole passage in a much clearer light, than the interpretation which is given in some versions. The distinction made in the word ἐπιτείχισις, between the endeavour of an enemy to establish a rival city to Athens in an adjoining territory, and the mere building of forts by the enemy in Attica to annoy the Athenians in case of war, seems to be the correct and consistent interpretation of this somewhat obscure passage.

We have thus imperfectly noticed a few passages of the first book, as furnishing specimens of the kind of commentary which Dr. Arnold has made. Our limits necessarily render such an examination very incomplete; and we regret that we cannot at present discuss the important matter contained in the Appendixes. Before we conclude, however, we may say a few words on some passages in the other two books, which we have been led to look at in consequence of their containing some difficulty or peculiarity that requires explanation.

II. 13.—The note on the long walls of Athens is a good specimen of the editor's mode of treating a disputed point in topography. The first thing to be done is, to deal fairly with the author's meaning, and not to tamper with it, because a difficulty is involved. Thucydides certainly does say, as Dr. Arnold explains the text, that there were *three* walls extending from the city to the sea; one wall called the Phaleric, and *two* extending from the city to the Piræus, which were properly called the μακρὰ τεῖχην, being five stadia longer than the other wall. These two *long walls*, Dr. Arnold supposes, might be at a short distance from one another, and intended to keep up a communication with the Piræus, in case the Phaleric wall was turned by an enemy; or it may be conjectured that the inner or more southerly of these walls was intended as a protection, in case the outer or more northerly of them should be carried by assault or any sudden attack. When the Lacedæmonians took down the *long walls*, is there any reason for supposing they destroyed more than the *two* walls which the editor supposes to be the real μακρὰ τεῖχην? To have taken down the Phaleric wall also would have been an almost superfluous piece of labour. According to the accurate investigations of Colonel Leake, it appears that there are no traces of a double wall from the city to the Piræus, though it is said that the mass of ruins on that side is larger than along the line of the Phaleric wall.

\* Among the Hindoos it cannot fairly be considered that the sovereign was looked on as the lord of all the soil.—See Colonel Briggs' Letters to a Young Person in India. Lett. 19.

But as the walls were destroyed at the close of the Peloponnesian war, and afterwards rebuilt by Conon, it does not follow that the *two* long walls (which we suppose to have existed on the north side) were restored just as they were before. It is much more probable that only one would be restored, which must be the wall whose traces now remain, and which probably was built more strongly than the restored Phaleric wall. Whatever difficulties may be raised by an examination of the modern localities, Dr. Arnold is right in insisting on a correct translation of the meaning of Thucydides.

II. 88.—*τιμήσονται*.—‘For a list of future tenses, with the middle form and passive signification, see Monk on Hippol. Eurip. 1458, &c.’ Again, we find in a note on III. 40., the word *ζημιωσόμενον* given as another example of the middle form, ‘and in a completely passive signification.’ Another usage of this class is found in I. 142, οὐδὲ μελετήσαι ἑασόμενοι. The explanation of *medium pro passivo* appears to us to be pretty much in the same style as many other rules of the canonists; *τιμήσομαι, ζημιώσομαι, ἑασόμενοι* are strictly passive forms, and belong to the same class as the grammar model *τυπήσομαι*. There are three passive futures of the forms respectively, *τυφ-θ, η, σομαι, τυπ-η, σομαι, κηρυκ-σομαι*, any one of which may be used. Such long forms as *ἀπαλλαχθήσομαι* and *ὁμολογήσομαι* are often avoided by using the abbreviated forms, *ἀπαλλάξομαι, ὁμολογήσομαι*; and such words as *δικαιώσομαι, ζημιώσομαι* are simply and strictly of the form of that tense which is called the second aorist passive, and we are not aware that they have any other signification. There is a class of futures, such as *ἀκούσομαι, λήψομαι, &c.*, which must not be confounded with *ζημιώσομαι, &c.*: the former have an active signification, and are (perhaps in nearly every instance) the only form of the active future that exists, while their passive forms are *ἀκωισθήσομαι, ληφθήσομαι*. When verbs have an active form, such as *δικαίωσω, ζημιώσω*—then the passive forms may be *δικαιώσομαι, ζημιώσομαι*, which, for euphonical reasons, are generally preferable to *δικαιωθήσομαι, ζημιωθήσομαι*. When the form in *-ομαι*, as *λήψομαι*, has an active signification, the future passive is *ληφθήσομαι*. Until we can succeed in assigning more precision to our notions of the middle verb, we shall fail in attaining the exact signification of a great number of important passages. With the exception perhaps of the tense *ἐτυψάμην*, it will be found more convenient to consider all other supposed middle forms as passive forms, with a very slight modification of the commonly received notion of the passive signification\*.

\* See Buttmann, *Griechische Sprachlehre*, vol. ii. p. 53, &c.

III. 4.—οὐ γὰρ ἐπίστευον . . . προχωρήσειν. Dr. Arnold rightly considers this infinitive as an explanation of the preceding words, and translates the clause thus: 'They did not trust to the expected answer from the Athenians, that it would have a prosperous issue;' but then he adds, 'scil. ὥστε προχωρήσειν αὐτά.' We notice this mode of supplying supposed ellipses, because it is in opposition to a principle which is of great importance towards a right understanding of the Greek language. The practice of making one clause follow another, for the purpose of explaining and limiting a general assertion, is one of the most common occurrences in a Greek period; and a great part of the doctrine of double and treble negations is explained very simply on this principle. But to say that we must supply such a word as ὥστε, is, in this instance, altogether at variance with the correct explanation which had been just given, and entirely inconsistent with the nature and usage of the word ὥστε itself. If we take three sentences, such as the following: 'he gave the man this thing to keep'—'the man laboured hard for the purpose of acquiring'—and 'the man had acquired a large fortune, so that he cared not for getting any more'—in the first instance we use the infinitive *only* at the end of the sentence; in the second, we use ὥστε with the infinitive; and, in the third, ὥστε with the indicative. But such a sentence as οὐ γὰρ ἐπίστευον τοῖς ἀπὸ τῶν Ἀθηναίων ὥστε προχωρήσειν αὐτά is not correct.

It may be briefly stated as an incontrovertible principle in supplying what are called ellipses, that we must never supply such words as will produce a mode of expression not recognized by the genuine idiom of a language. To suppose that a phrase is made more intelligible by introducing other words between those of the original text is an erroneous notion, except where the abbreviated mode of expression is one which we can trace back to its complete and genuine form.

III. 12.—ὁ τε τοῖς ἄλλοις μάλιστα εὐνοία πίστιν βεβαῖοι, ἡμῖν τοῦτο ὁ φόβος ἐχυρὸν παρεῖχε. . . Göller's explanation, which Dr. Arnold approves of, appears the only correct way of understanding this passage, which indeed presents no difficulty at all, if we admit with Göller, that ὁ is explained by πίστιν, without admitting at the same time that this word is put out of its proper place: 'what in most cases is confirmed by mutual confidence, we mean fidelity, *this* in our instance was only secured by mutual fears.' Dr. Arnold is still inclined to consider the ὁ as an accusative to be explained, according to the old grammarians, by κατὰ understood. This panacea of κατὰ is gradually losing its credit with the public,



and we are sorry to see it used here, where its services are certainly not wanted. But there is another instance where the editor calls in the aid of *κατά*, in a case which is still less justifiable.

II. 40.—*διαφερόντως γὰρ δὴ καὶ τόδε ἔχομεν, ὥστε τολμᾶν τε οἱ αὐτοὶ μάλιστα καὶ περὶ ὧν ἐπιχειρήσομεν ἐκλογίζεσθαι*—ὁ τοῖς ἄλλοις ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει: ‘for we differ in this too from all the world besides. We are ready to meet any danger, and ready also at the same time to enter on a minute calculation of the risk—which feeling of courage in other men is only the result of ignorance, while calculation of the danger produces fear.’ The word *ὁ* we conceive to be the accusative case, referring to the whole preceding clause; but specially explained by the word *θράσος*: the words *λογισμὸς δὲ*, &c. form a clause completely independent of the other in grammatical construction. Numerous examples may be readily found where the first of two clauses contains the relative, while in the second we recur to the direct construction. We agree with Dr. Arnold in thinking that *ὁ* cannot be the nominative; but we also consider the supposed ellipsis of *κατά*, or the ‘passing of *ὁ* into the state of a conjunction,’ as only impeding the right understanding of the passage. The best translation of the word *ὁ* (if we merely aim at expressing the exact sense of the passage) is what Dr. Arnold suggests, ‘whereas.’

On controverted points of geography, we are of opinion the reader will do well to follow Dr. Arnold, as a sure and judicious guide. It seems that among other vagaries that have entered into Poppo’s head, he has changed *Κλάρον* and *Κλάρω* (III. 33.) into *Ἰκαρον* and *Ἰκάρω*, which simply proves that he had misunderstood the narrative of Thucydides. Dr. Arnold says, ‘by the words, c. 29, *τοὺς ἐκ τῆς πόλεως Ἀθηναίους*, Thucydides does not, I think, mean the seamen of the Salaminian ship, and of the *Paralus*; but the Athenians at Athens, &c.’ It is perfectly clear from c. 29, that *τοὺς ἐκ τῆς πόλεως* can be nobody but the Athenians in the city; and it would be no small puzzle, if the words meant anything else. The corruption introduced by Poppo is not worth the trouble of refutation, though the reader may feel obliged to Dr. Arnold for the clear manner in which he has justified the common reading.

We do not assent to the propriety of changing *τῆς πέραν γῆς* (III. 91.) into *Πειραικῆς*, which Dr. Arnold and Mr. Estlin appear to recommend. There seems no reason at all why this district might not be called *ἡ πέραν γῆς*, as well as *Πειραικῆς*; and we concur in the opinion expressed on this passage by a writer in the Cambridge Philological Museum, No. I.

# MISCELLANEOUS.

## FOREIGN.

### FRANCE.

UNIVERSITY OF PARIS.—The new edition of Stephens's '*Thesaurus Linguae Græcæ*' is a bitter satire on the state of learning in France ; for, by entrusting its publication to three German scholars, Messrs. Hase, Siinner, and Fix, the Parisian literati have afforded us a pretty accurate index to the existing state of classical literature amongst their fellow-countrymen. I question, indeed, whether the individual exists, who is competent to take Schweighäuser's chair at Strasburgh. This is but a natural consequence of the defective organization of the institution which bears the name of the '*Université de France* ;' and, in proof, one need but look back for the last quarter of a century, and inquire for any one eminent philologist, or any number of distinguished men, whom she has produced in any one given department of learning or science. There is, however, nothing which can excite surprise in such a result as this, when we come to consider the manner in which her instruction is given and followed up. Cast your eye over the list of lectures delivered at the Sorbonne, and then ask yourself, whether it be possible to conceive anything less systematic and more incomplete ? There is not a single science, or branch of knowledge, which is taught by such a series of connected courses as may aid the student in the gradual attainment of what is requisite to initiate him in those branches of education of which he is anxious to acquire competent knowledge ; each, therefore, makes his own selection, without the slightest regard either to what he has already acquired, or to what is doing at the same moment in other lecture-rooms, and devotes himself to some particular portion of his favourite branch, privately studying or not, just as the whim may seize him ; for the collegiate fees being the property of the faculty, and not of the professor, the latter feels but little interest in forwarding the advancement of his pupil. It might be endured if the courses advertised to be given were actually given ; and even were there no order or homogeneousness in the *tout-ensemble*, the student would at least enjoy the benefit of hearing lectures on particular branches of their studies from eminent men ; but the majority of the professors, particularly the best among them, so far from concerning themselves about their own courses, substitute proxies, to whom they make over a portion of their salaries. In fact, a Parisian professorship is neither influential, honourable, nor lucrative enough to induce a man of distinguished talent to devote himself to its duties, and he is, therefore, perpetually on the lookout for some official post of higher or more remunerating character ; this being, however, of too precarious a tenure to warrant him in

foregoing his professorship. I allow that there are some few honourable exceptions to the rule, though these are insufficient to redeem the university from a charge of general neglect and of culpable indifference on the part of its appointed teachers.—(*Letter from a German Resident.*)

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SCHOOL OF CHARTS.—This seminary, the object of which is to form young men for the situation of *archivists*, has been re-organized, after being repeatedly re-modelled, and as often closed; even now it scarcely possesses the elements of continued existence. It was formerly accommodated in the Hall of Archives, but has been latterly removed to the ‘*Bibliothèque Royale*,’ where twelve youths are bringing up, with a yearly allowance of six hundred francs (about five and twenty pounds); they follow the course laid down by the institution for a period of two years; and when these have elapsed, pass through an examination, and are distributed as archivists in the provincial towns. The present establishment of teachers is two, and it is intended to add a third for the Provençal language and MSS. It is also under contemplation that this seminary should continue Brecquigny’s valuable work on the sources of French history.

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GOVERNESSES.—There is a lady in Paris, whose only employment consists in examining the registers of young women, desirous of being admitted into the faculty of teachers, and in afterwards questioning them as to the extent of their attainments; she is thence enabled to certify to the individuals, composing the jury of public instruction, that Miss A. or Miss Z. is qualified to pass her examination; and, in this event, the latter makes her appearance before one or two of this jury, notes the questions put to her, and replies to them to the best of her ability. Three species of diplomas are granted; the first is, that of *mistresses of studies* and *mistresses of schools*; the qualification required is, the having made extracts from the Scriptures, Grammar, and Arithmetic, and given pertinent answers on these three subjects. Armed with this diploma, a female may venture upon opening a class for children or an elementary school. The second degree is somewhat more respectable; the additional qualification required is the History of France and geography; and the female, possessed of a corresponding diploma, may inscribe the word ‘boarding school’ (*pension*) on the door of her establishment, and undertake to board and instruct young persons: but the *ne plus ultra* of diplomas is that of governesses (*instructrices*). It does not fall to the lot of all who seek the distinction; for she who would obtain it, must possess sound information, and have gone through a course of long and extensive study: it is not mere phrases, but real attainments, which she must have at command; and I know many a young man, who has turned the corner of his rhetoric and pored over philosophy, that would find no little difficulty in answering the questions which the aspirant after a governess’ diploma is expected to solve. She must be familiar with the history of

ancient times, and the middle ages, as well as every modern annal; is expected to be versed in French and foreign literature; to be as conversant with cosmography as M. Azais; and to dispute with Condillac, were he still in the land of the living, on logic and rhetoric. Whenever a lady, provided with this rank of diploma, offers to teach your daughters, you need not fear entrusting them to her care; she will inevitably be found well informed. Mademoiselle A. F., one of my pupils, obtained a governess' degree at the early age of sixteen; she is the youngest hitherto entered on the register: nor do I mention the circumstance with a view of gratifying any personal vanity. The lady in possession of such a passport as this has nothing more to do than to turn it to account.—*Mademoiselle V. Collin, in the fifth volume of the Livre des Cent et Un.*

### HOLLAND.

AMSTERDAM, 13th January, 1832.—The second centenary of our Athenæum\* was celebrated here on Wednesday last, and deputations from the three universities of Leyden, Utrecht, and Groningen, as well as from the Athenæum of Deventer and Francker, were invited to assist at it. The festival lasted three days. It was opened on the first by a Latin address in the old Lutheran Church, from Professor D. J. Van Lennep, who succeeded Wytténbach in 1799; and from his intimate acquaintance with classical literature, has educated hundreds, who are at this moment doing honour to his instructions in their several vocations. It was quite in character that a scholar like Van Lennep should be called upon to render homage to the memory of a succession of teachers, who have raised the reputation of the Athenæum of Amsterdam to a par with that of the most celebrated of modern universities; such men were *Burman* the younger, *Schultens*, *Tollius* (afterwards tutor to our present sovereign), *Wytténbach*, *Cras*, *Bonn*, *Van Swinden*, *Kemper*, and *Van Heusde*. His address closed with a prayer for the continued prosperity of this flourishing institution, and a fervent aspiration for the maintenance of peace. In the evening there were performances in the Dutch theatre, exclusively devoted to the amusement of our learned guests and the students of the Athenæum; and they were gratified by the representation of a '*Winter's Night in 1632*,' composed expressly for this occasion by J. Van Lennep, the popular minstrel of the day, who carried us back to the golden age of the Dutch republic; the times of Hooft, Vondel, Grotius, Vossius, Barlaeus, and Vande Poll—their representatives being attired in the costumes of the times, and wearing masks, faithfully copied from authentic portraits of those great men. After the performances were over, the students proceeded with their brethren from Leyden and Utrecht to partake of a collation given them by the professors

\* This academy is conducted by twelve professors, who instruct the pupils in the various branches of science and literature. There are attached to it an excellent library, containing several valuable MSS., a botanical garden, on which great care is bestowed, and an anatomical theatre, which is adorned with one of Rembrandt's master-pieces, representing M. Tull, formerly professor of anatomy, in the act of dissecting a human body.

of this city. On the second day the town of Amsterdam, which founded and maintains the Athenæum out of its own funds, gave a splendid banquet to the deputations from the universities and Athenæa; and on the following morning, *M. Rooyens*, professor of theology, delivered a discourse in the new Reformed Church, in which he dwelt in grateful terms on the extensive benefits which the people of Amsterdam had reaped from the learned and scientific labours of the Athenæum. The day closed with three festive meetings; one, which comprised the students prior to the year 1821, who had collected from every part of the country, and in whose name the illustrious orientalist and classical scholar, *Hamaker* of Leyden, addressed his tutor, Van Lennep, in eloquent and affecting terms; a second, consisting of the pupils who have graduated in the Athenæum since 1821; and the third, composed of those who are now studying under its roof, in conjunction with the deputations from Leyden and Utrecht. The members of these three meetings interchanged visits during the course of the evening, and prolonged their revels till late in the night, without, however, disgracing the occasion by the slightest excess.

The number of indigent scholars, who were educated gratuitously in the charity schools of this city during the past year, was 4225.

#### BELGIUM.

**GENERAL EDUCATION.**—The board of commissioners, who were appointed for the purpose of drawing up the project of a law for the organization of a system of public instruction, have closed their labours, and laid their report before the ministry of state. Its principal heads are these:—There will be but *one university* for the whole kingdom, and it is left to the King to decide upon its locality. Brussels is intended to be the seat of a Normal school upon an extensive footing; and a seminary for the rearing of teachers is proposed to be established in the chief town of every *arrondissement*. There are to be seven inspectors, and one inspector-in-chief of studies, for the nine provinces. It is not designed to interfere in any way with the seventeenth article of the constitution, with the free-schools, or with the local privileges of any district. Such teachers, as may require it, are to receive allowances and gratuities; and the system of instruction is not to be regulated by the inspector, though he shall be at liberty to inspect the school whenever he may think fit.

#### GERMANY.

**GÜTTINGEN.**—On the 30th November last the number of students in this university amounted to 913; namely,

232	students in Divinity.
354	Law.
176	Medicine, and
151	Philosophy, &c.

Amongst these there were 348, who were not of Hanoverian extraction.

## JENA.

THERE are at this moment 589 students in this university; 138 of them are natives of the Grand Duchy of Weimar; 179 are of Saxon birth; and 259 are subjects of other states belonging to the German Confederation. Thirteen only are positive foreigners.

## LEIPZIG.

NEARLY one tenth of the new works, produced at the last Michaelmas book-fair, took the cholera as their text. Of the 961 novelties which then appeared, 73 treated of nothing else; and besides these, there were three cholera journals, one book of prayers for protection against the disease, and four sermons descending upon its uses and abuses. The last Easter fair was, however, still more prolific; 110 new publications were dedicated to this exhaustless subject. In short, a twelvemonth and a day have sufficed the faculty in Germany to throw 332 distinct works on the cholera into the scientific market.

## PRUSSIA.

FEMALE INDUSTRY.—A number of clergymen, as well as teachers both of the male and female sex, are zealously endeavouring to introduce a system of instruction into the various kinds of labour suited to females. Such an institution as this has, for these two years past, existed in connexion with the Catholic school for elementary education in the town of Oppeln; there are three female teachers, to whom the task of instructing the pupils in all sorts of domestic and other suitable work is confided, and their labours have been attended with the best success.

BERLIN SOCIETY FOR PROMOTING NATIONAL INDUSTRY.—The society has quadrupled the number of its members since its institution in the year 1821, and they now amount to 833, of whom 74 are foreigners. The revenue last year was 1073*l.*, and the expenditure 1130*l.* The funded capital is 2480*l.* Since the society was first established, it has distributed two gold, and twenty silver medals, and nearly 500*l.* in premiums. The interest arising from Weber's bequest is to be employed in founding a school, on the Brougham principle; for the benefit of pupils and apprentices; and that arising from Von Sedlitz's bequest is to be divided into exhibitions, or stipends, for the advantage of those of the better classes, who are studying at the Royal Mechanics' Institute, &c.

RHENISH PROVINCES.—LAW STUDENTS.—An attempt has recently been made by the Prussian government, to prevent the intrusion of ordinary minds or uncultivated intellects into the legal profession; and would not our own inns of court entitle themselves to the thanks of the public by adopting some such course as that to which we now invite their attention? At all events, it is high time, that something more worthy of themselves and their highly responsible calling, than the ability to *handle a knife and*

*fork* were prescribed as a qualification for admittance into the bosom of the legal fraternity!—‘Berlin, 30th Dec. 1831. In consequence of the great numbers of persons, who devote themselves to the public service as jurists, it is become necessary to exclude those from it, who are neither favoured by talent, nor by their application give room for such expectations, as are indispensably necessary for their future advancement. Those individuals, who previously to their entrance into the public service possess neither such ability, talent, or industry, as may enable them during the course of their scholastic career to obtain the second class of testimonials, afford no prospect of their rendering the state efficient and permanent service. The ministry of justice have, therefore, ordered, that the individuals, who shall have obtained only the *third* class of testimonials on quitting a gymnasium, and shall not have obtained any higher description of qualification upon examination before the university examiners, shall be refused their application for admittance to the first juristical examination.’ This regulation is to be enforced from the month of October next.

**BRESLAW.**—According to the official lists, the professional body of this university is thus composed:—

Divinity, (Protestant)	. . . 6	professors, and 1 licentiate.
Do. (Catholic)	. . . 4	
Law	. . . 7	and 1 assessor.
Medicine	. . . 12	and 4 lecturers.
Philosophical Sciences	. . . 6	
Science of Education	. . . 1	
Mathematics	. . . 2	and 1 licentiate.
Natural Sciences	. . . 8	
Economy	. . . 3	
History and its aids	. . . 4	and 1 licentiate.
Philology and Oriental Lan-		
guages	: . . 2	
Classics	. . . 4	and 2 do.
Languages of the West	. . . 1	and 5 teachers.
Fine Arts	. . . 2	
Gymnastics, &c.	. . . 2	
<hr/>		
64 professors.		15 lecturers, &c.

**HALLE.**—Dr. C. G. *Schütz*, the Nestor of German philologists, died in this town on the 6th of May. He was born at Dederstedt, in the principality of Mansfeld, on the 19th of May, 1747. His critical illustrations of the text of *Æschylus* are well known.

The *Count von Sack*, chamberlain and master of the hunt to his Prussian Majesty, has appointed the Orphan Asylum in this town sole legatee of his whole estate, which is of considerable value; and Doctor *Salschow*, late professor of law to this university, has bequeathed the whole of his personal property, amounting to about 6000 dollars, to the same institution.

## BAVARIA.

**SCHOLASTIC COUNCIL.**—In compliance with a desire, strongly expressed on the part of the legislative body, the king of Bavaria has instituted a scholastic council in each of the four departments of his dominions. It is to be composed, under the royal sanction, of such of the rectors, professors, inspectors of district or local schools, or teachers of approved intelligence and good conduct, as reside in the chief town or its vicinity, and may be selected by the secretary for the home department. The appointments carry no remuneration with them, and are subject to be revoked. The individuals, who may be so selected, are to attend and vote on all special matters connected with public instruction at the sittings of the departmental administrations; they are to discuss all the arrangements, which the president of those administrations, who is to preside over their meetings, may propose to make upon the detailed reports to be annually made to him, at the termination of each scholastic year, from the several National Schools, Latin schools, Gymnasias, and Lyceæ. The president is bound likewise to send an authorized referee, or two inspectors at least, to visit those institutions once a year, and at this visitation the moral, as well as intellectual state of the establishment is to be inquired into, in conformity with the instructions which they are to receive from the secretary for the home department. The expense of the inspection is to be paid out of the funds of each department.

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**MUNICH, 5th April.**—Professor von Schelling closed his course yesterday, under two distinct rounds of applause from his auditory. He will continue his lectures on 'The Philosophy of Revelation' next term. Schelling was an intimate friend of, and in constant communication with, the illustrious Göthe, and, in the course of his concluding lecture, paid an affecting tribute to his memory, as he had previously done at the anniversary of the foundation of the Academy of Arts and Sciences a few days before. During the last term there has been a considerable falling off in the number of matriculations; this has arisen from a new regulation under which the government has prohibited our universities from admitting any youth, who has not passed through the fourth class at a Gymnasium, or else the first course of education in one of the Lyceæ. This regulation has not come before it was called for by the unruly spirit and excesses of the unfledged scholars just turned off from the rigid discipline of the Gymnasium. The faculty of theology, which at the best is but scantily supplied, (for there are only five professors to 400 divinity students,) has been impoverished by the decease of Dr. Ammon, professor of moral theology. It is not easy to say whence the remedy for this shamefully inefficient provision of teachers in so all-important a branch of study is to proceed: at present, no juniors are forming, inasmuch as the seniors refuse to allow any young men to act as tutors! This exclusion spreads through every department; and consequently the several chairs will hereafter be filled by a race of experimentalists. Görres's lectures on history, as



well as *Schelling's* and *Oken's* courses, have been numerously attended. Law and physic have continued to be popular; and Dr. Fischer, the official inspector of schools, has succeeded well in his course on pædagogics. Our two distinguished professors, Drs. Buchner and Zierl, have become the editors of '*Contributions to National History, Geography, and Statistics*;' a periodical work, in continuation of a similar publication by the late Dr. Westenrieder. Buchner has long since afforded a proof in his '*History of Bavaria*,' that he is one of the best historical writers of the present day; and he would be one of the most popular lecturers in the university, were his lips as eloquent as his pen is highly-gifted.—H.

## AUSTRIA.

**HIGH SCHOOLS.**—The '*Polytechnic Institute*' in Vienna has 747 pupils and 35 masters. The '*National Technical Institute*' in Prague is conducted by four professors, one adjunct professor, and other teachers, and is attended by 400 students; that in *Grätz* by 250; and the '*Technical Institute*' in Maria-Brün has 66 pupils under the tuition of five teachers. The twelve provinces, enumerated in a former notice\*, possess, independently of the schools therein mentioned, 127 *Catholic Gymnasias*, in which the education of 28,827 pupils is superintended by 884 teachers; and there is likewise a *Protestant Gymnasium* at Teschen, where there are six teachers and 136 pupils. A superior class of studies is pursued in the eight Austrian universities; viz. *Vienna, Prague, Padua, Pavia, Olmütz, Lemberg, Grätz*, and *Innsbruck*, as well as in a few *Lyceas*. The entire strength of these universities is as follows:—

Philosophy	:	54 establishments	334 professors	7284 students.
Medicine	:	16	149	4279
Veterinary art and animal physic	:	1 (at Vienna)	6	257
Jurisprudence	:	8†	57	3101
Divinity	:	55	324	5682
			870	20,603

Besides these establishments, Vienna possesses a *special seminary* for the education of the secular clergy, consisting of five superintendents, assisted by 32 priests, and a *Protestant seminary*, where there are six professors and 48 students; six *military colleges*, containing 996, and 49 minor establishments for military education, containing 2918 pupils; an *academy for the fine arts*, at the head of which are 4 directors and 26 professors, assisted by inferior masters, and in which 1390 pupils are pursuing their studies; and a musical academy, instituted by the Society of Amateurs of Music, in which 200 boys and girls are taught. There are similar schools, both public and private, in Milan, Venice; and other towns; and at

\* Vide vol. iii. p. 371.

† Independently of the Equestrian Academy (*Ritter-Akademie*) at Vienna;

*Bergamo* there exists a school for painting, denominated the 'Accademia Carrara.' The public grants, in aid of all these institutions, amount to 2,246,668 florins (about 235,000*l.*) a year. We regret that we have no data before us, by which we might have been enabled to comprise Hungary and Transylvania, which at present contain a population of 11,440,000 souls, in this enumeration.

### GALICIA.

LEMBERG.—Some singular results may be derived from an inquiry into the classes of society, to which the *law* students of the university of *Lemberg* belong. They are 392 in number; and about 80 or 90 of them enter annually upon their juridical avocations, either as public servants, private practitioners, or in the capacity of stewards, private secretaries, &c. Nearly one-half of these students are of *noble* descent, namely, 172; and no small portion of the remaining half, namely, 145, are the sons of persons of plebeian origin, who *hold office* under the Galician government: besides the latter, there are 48 sons of traders and dealers among the law students, but only *one* single individual whose parents are of the agricultural class. The Hebrew race supply *four* more, and the military department *three*. There is not one of them, however, who is not a native of Galicia.—(*Letter from Professor Stoeger*.)

SPOLETO.—The museum recently founded in this town is rapidly augmenting its collection of gems, and has acquired a valuable accession of antiques, in consequence of the excavations which have of late been prosecuting on the site of the ancient city of Salona, at the public expense. Dr. Lanza, a gentleman of great learning and taste, is employed in arranging the museum, and appears to execute his task with considerable judgment. An elaborate work on the subject of the Salona antiquities may, we understand, be expected from the pen of this experienced archaeologist.

### RUSSIA.

THE Emperor of Russia has issued a manifesto, dated the 10th of April last, declaring that the rights conferred on the inhabitants of the towns by letters patent issued in the year 1785, having 'ceased to be in harmony with their position;' and it being his wish to 'attach them more and more to their condition, on the prosperity of which depends equally the success of commerce and of industry,' he has thought proper to confer upon them the following privileges:—A new class is established among the inhabitants of the towns, who are to bear the title of '*bourgeois notables*,' and are to be exempt from the capitation tax, from being forced to serve in the army, and from any corporal chastisement, to which, without this new privilege, they might be legally sentenced; they are also enabled to take a part in the municipal elections and government of their respective towns. These privileges are to be granted to students, who receive a certificate of having completed their course of study in one of the

Russian universities ; to artists, who have completed their studies, and passed the usual examination of the Academy of the Fine Arts ; to traders, who may have been named counsellors of commerce, or of manufactures ; or who may have been made chevaliers of one of the Russian orders ; or whose family may have been for ten years together in the first class (gilde) of traders, or twenty years in the second, paying all the accustomed imposts during that time, and not having been bankrupt or convicted of fraud—these rights to be hereditary, and to pass to all the legitimate descendants of the possessor. Strangers and Jews are admissible to this rank ; but in the former case not to be hereditary, except in cases of naturalization ; and in the latter, to be only personal, and to be granted ‘in consideration of extraordinary services, or of remarkable success in the sciences, the arts, or commercial or manufacturing industry,’ by special ukase. After declaring the forfeiture of these privileges on conviction of certain offences, the manifesto concludes:—‘In thus granting to the towns these rights and privileges, as a new pledge of our solicitude, and our constant care for the true interests of their inhabitants, we are assured that this increase of privilege will prevent the decay of honourable tradesmen’s families, open to their labours and their probity a new career of emulation, and by means of their virtuous conduct, active industry, and eminent talents, give them honour and distinction in this new class,—a just recompense, to which they have a right to look forward.’—(*Journal des Débats*.)

ODESSA.—Since the decease of M. Von Blaremborg, the privy counsellor, who was the director of the museum, that establishment has been removed to the apartments of the town library. The Museum contains antique bronzes, works in marble, vases, urns, cups, and coins, the greater part of which have been brought to light in consequence of the excavations made in Tauris, Cherson, and New Russia.

ST. PETER’S SCHOOL.—There is no seminary in the Russian capital, which occupies a higher rank, both as to extent and importance, than this school, particularly since the improvements which have been introduced into it of late years. It is the first in order of all the Russian gymnasias, and, including the female school, which is attached to it, has never less, on an average, than 600 pupils, whose education is entrusted to 24 teachers, and, comprises every branch of science, language, and the fine arts. It is especially designed for the advantage of the 60,000 Germans, who are settled in St. Petersburg ; and the masters are, therefore, in general of German extraction. The superintendence of this institution is vested in the German Protestant Consistory, conjointly with the Presbytery of St. Peter’s and certain members of the civic magistracy. The pupils are divided into six classes, and each class is subdivided into two sections. A public examination, with which are combined declamations and rhetorical exercises, takes place once a year.

## LIVONIA.

RIGA.—The Baron of Ungern-Sternberg, senior member of the Livonian provincial council, died here on the 4th of April last. It is no small proof of the zeal and industry with which he prosecuted the study of history, that he has composed a history of the celebrated war of the north at the beginning of the eighteenth century, which extends to seven thick folio volumes, written, corrected, and re-corrected with his own pen, and upon which he spent the last hours of his life, though his hand trembled with age, and his eyesight was nearly gone.

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DORPAT.—At the close of March last, this university contained 599 students, of whom, however, there were 13 only who were not Russian-born subjects. The professors have resolved upon publishing a monthly journal, under the title of '*Dorpat Annals of Literature, Science, and Art.*' It will contain a critical review of the works which emanate from the Russian press, of all inventions and discoveries of any note, &c.

## POLAND.

WARSAW.—The faculties of divinity and philosophy have been definitively suppressed; but some hopes are entertained that those of medicine and jurisprudence will not share the same fate. The other departments in the arts and sciences have been mostly transferred to St. Petersburg.

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WILNA.—Though no change has yet been made in the organization of our university, no courses are given but those in theology and divinity. Pelican, our rector, is now at St. Petersburg, where he stands in high favour; we are in great hopes, therefore, that he will be appointed curator, in the room of Nowosilzoff; and if this should be the event, his warm attachment to our interests leads us to anticipate that our future establishment will be placed on a firm and extended footing. The professors, whose chairs are suspended, receive in general but one-half of their allowances; in some cases they have even been reduced from three thousand to seven hundred silver roubles (in English money from 370*l.* to 90*l.*).—29th April.

## SWEDEN.

STOCKHOLM, 4th May.—Our government is proceeding actively and resolutely, but with great circumspection, in the work of reform. The most important subject is the re-modelling of our code of civil and criminal law, which, at the period of its formation in the year 1734, was justly esteemed one of the best in Europe for the equity of its provisions, and the liberal spirit in which it was framed. A commission has been employed upon its revision for several years, and the result of their labours on civil law, in which they have wisely preserved its external form, has been for some time past before the public, who are officially invited to communicate to the board whatever remarks they may desire to make upon it. The

ameliorations proposed in the criminal laws are now in a complete state, and are passing through the press, with a view to their being submitted to the judgment of the public. The improvement of the system of *public education*, which is a subject of equal moment, has latterly engaged the attention of the executive, who have requested those most competent to give sound advice, either from their own acquirements, or from their experience in the science of education, to submit their respective views, before the government come to any final determination. An amelioration of the laws and regulations affecting the various branches of *mining*, has likewise been for some time under the consideration of a special board, who have just made their first report upon this important subject.

UPSALA.—‘When I arrived in this town,’ says Ampère,\* ‘I found that the vacation was begun, and everything around me consequently appeared dreary and lifeless. I lamented this the more, inasmuch as there is nothing which throws a brighter light on the indefatigable laboriousness of the northern scholar, than a close observation of the industry and activity which animate his academical career. The organization of the university of Upsala, like that of Copenhagen, differs in few respects from that of the high-schools in Germany; it is happily a stranger to the rage for clubs and duelling, which has disgraced the latter. Instead of anathematizing them, the higher powers here insist, that every student enrol himself with the youth from his own province, and that every foreigner do the same with those of his own country. The consequence has been, that these provincial and national associations, to whom the university has even assigned special places of meeting, have not occasioned a single moment’s uneasiness to their superiors. I paid a visit to *Gejer*, who, after showing how attractive a use the poet may make of materials derived from the olden Scandinavian times, has now devoted himself wholly to the field of history. His first volume of the “Annals of Sweden” is a chef-d’œuvre of learning and critical acuteness. The late M. *Hammariskiöld*, another illustrious scion of this university, who was living when I visited Stockholm, and was a zealous disciple of the German school of philosophy, is the author of an admirable history of the literature and philosophy of Sweden. At his house I met a third, *Atterböm*, who might be termed the *Lamartine* of the north, did he not combine equal sweetness, pathos, and animation of style, with a far more facile flow of diction, and a loftier daring of imagination.’—‘The library of Upsala possesses a gem, which excited my warmest admiration; this is the celebrated MS. known by the name of the “Codex argenteus.” It contains a translation of a portion of the scriptures into the Gothic language, and was composed by *Ulfilas*, an Arian bishop, for the use of his co-religionists of Mæsia in the fourth century. It forms the most ancient record which we have of the dialects of the north. *Ulfilas* not only invented an alphabet, for which he took the Greek as his model, but a species of type, by means of which letters were

\* Sketches in Sweden.

imprinted. The characters of this codex are, in fact, raised on a violet ground; and the majority of them are coated with silver. The first letters of each chapter, and of certain passages are gilt, and likewise raised. Hence it may be inferred, that the letters were impressed on the violet-tinted parchment with a species of stamp. The history of the MS. is somewhat singular: it was discovered in a convent in Westphalia, in the year 1597, and thence found its way to Prague; in 1648, that town fell into the hands of the Swedes, and the MS. forming part of the spoils which were captured, it was sent to Queen Christina. It was next stolen by a soldier, and subsequently, as it is asserted, by the learned Vossius; however this may be, it is at least certain, that Vossius' heirs sold it to Magnus de la Gardie, a Swedish count, and that this nobleman presented it to the university of Upsala, where it is carefully kept in a case under lock and key.'

### SPAIN.

A TWELVEMONTH has now elapsed since the Spanish universities were closed, and it is generally believed, that they will continue shut during the present year.—(Madrid, 18th April.)

D. Aug. Duran has recently published a fourth volume of his valuable collection of old Spanish and Moorish romances; it contains the first part of the '*Romances caballerescos y historicos anteriores al siglo XVIII.*'—Larramendi has likewise published a quarto volume, entitled. '*Metodo nuevo para aprender con facilidad el canto llano y la Salmodia.*':—and Don M. A. Lopez, by the King's orders, a '*Descripcion de los mas celebres establecimientos penales de Europa e los Estados Unidos de America.*' in continuation of Larri-zabal's celebrated Treatise on Punishments.

Two years ago the number of students in the fifteen Spanish universities was 9900; but more than one-half of them were resident in the four oldest of those universities: namely, in *Valencia*, 1550; in *Valladolid*, 1240; *Saragoza*, 1165; and in *Santiago*, 1050. At that time the 163 colleges and high-schools educated above 3800 youths; and the number of civic and elementary schools exceeded 19,000.

### PORTUGAL.

THE university of Coimbra, which is the only institution of the kind in this kingdom, averages about 1600 students one year with another.

### SWITZERLAND.

THE government of Zürich have founded a Normal institution for educating teachers, under the denomination of '*The Institute for Regents.*' or superintendents of seminaries. It was opened in the beginning of May, at Küsnacht. The ruling powers at Berne have also turned their attention to an improvement in the system of elementary instruction, and, with this view, have directed a collection of popular songs and ballads to be formed. They intend to call upon medical practitioners to impart such knowledge in physic to the lower orders, as may be readily comprehended, and rendered available to the common purposes of life.

BERNE.—In the more elevated parts of this canton, the dwellings of the peasantry lie so widely apart, as greatly to interfere with the attendance of their children at school. This, however, is not so severe a loss as would appear at first sight; for all that the children would acquire, would be mere mechanical reading, and getting un-instructive lessons by heart. Judging of the quality of the education by the allowance made to the masters, it cannot well be otherwise; indeed, it has been justly observed by a native writer, ‘the masters, on the whole, are worse paid than the shepherd and goatherd; for their average pay ranges between two and five louis d’or a year.’ —(*Private letter.*)

NEUCHÂTEL.—The king of Prussia has assigned an annual sum of 9000 dollars (1400*l.*) towards improving, as well as diffusing national education in this principality. The rescript, which announces this grant, is drawn up in a spirit, which evinces the Royal benefactor to be an enlightened, as well as a generous prince.

GENEVA.—It is intended to appoint an inspector-general of the cantonal seminaries, and to assign the duties of the office to some ecclesiastic, who is experienced in the science of education. The boards for superintending the schools at Vilette and Pressy have made a very favourable report of their progress during the year 1831, and it redounds greatly to the credit of those, who are entrusted with the management of them, that the whole expense of medicines for both institutions should not have exceeded the sum of *nine shillings*! The total expense of the two schools has been 23,406*l.* 10*s.*

#### ITALY.

TURIN.—The king has directed, that for the future no female schools should be opened without the previous approbation of the *reformatore*, (or director of studies,) and that those, which already exist, must obtain his sanction before the close of May. Schools attached to religious communities, and such as are conducted by individuals named by the sovereign, are, however, exempted from the new regulation.

The Museum of Natural History has been opened somewhat later than usual, in consequence of the new and improved arrangement of the gallery, in which the ornithological specimens are exhibited, and the addition of a cabinet of Mammalia. Independently of these, a new range of apartments has been opened, which contain the Egyptian antiquities purchased on the spot by the Chevalier Drovetti, a Piedmontese, and now constituting the most valuable gems in the museum. This collection has been incorporated with the cabinet of Grecian and Roman antiques, which have been brought from the university building, so that, ‘at the present moment, the collections both in natural history, and archaeology are united under one roof, that of the Academy of the Arts and Sciences. The Pathological and Anatomical Museum, which is of recent formation, has also been added to the preceding. A private view of these extensive collections was taken by Count della Scarena, the

secretary for the home department, and a select assemblage of scholars and men of science, on the 4th instant.—(*Turin, 8th May.*)

**BOLOGNA.**—Some fresh disturbances within the walls of our Lyceum have occasioned its being closed. The students, who are about 300 in number, revolted against the custom of distributing crowns, which entitle the youth who wear them to the appellation of ‘kings’ for several days. Much bustle was observed in the school in the course of the evening, and as soon as the professors’ backs were turned, the walls of all the class-rooms were covered with tri-coloured cockades, and *Paſer Bianchi*, the rector was proclaimed as deposed from his office. The professors directed the cockades to be removed the following morning, and tranquillity appeared to be restored. But, on the approach of evening, the cockades were again posted against the walls in conjunction with incendiary proclamations, and the police being called in, the whole of the pupils were carried before the Cardinal legate, who could not, however, prevail upon any one of them to turn evidence against his comrades.—(*Bologna, 4th March.*)

**ROME.**—The decease of our fellow-countryman, *Dodwell*, is thus announced in a letter from Rome. ‘The learned world has been anew deprived of one of its most distinguished ornaments. The celebrated British antiquary, Edward Dodwell, died here on the 13th of May, in the 65th year of his age. He was of the Roman Catholic faith, and has chiefly resided in Rome, Naples, and other parts of Italy since his return from Greece. Every student of ancient lore must be familiar with the two quarto volumes of his travels in Greece, between the years 1801 and 1806, no less than with the splendid “Views in Greece,” engraved from his own drawings. He has left behind him an extremely valuable work on the polygon walls of antiquity, and to this work he applied himself with unremitting assiduity until the last hours of his existence.’

### MOÊDAVIA AND WALLACHIA.

PRIVATE letters from Jassy and Bucharest, inserted in the *Odessa Journal*, speak of the career of improvement, which has dawned upon these regions, in the following terms:—‘The reform proposed to be made in our national institutions by the stipulations of the treaty of Adrianople have been seriously taken in hand since the close of last year, and extend to every department. There are two separate divans (or councils) sitting at Jassy and at Bucharest, and deliberating on the most important interests which can affect us. It is devoutly to be wished, that popular education may not be lost sight of as standing peculiarly in need of amelioration. The few schools, which are to be found in the country, are of the very worst description. Indeed, it can escape no one, that one of the great wants of the country is an improved system of national and religious instruction; for, without it, it is impossible that, in the long run, our institutions should be permanent.’ Under this point of view, the



new organization introduced into the military department is universally approved. A considerable number of young people have abandoned the effeminate and debasing customs, to which they have been long addicted, and have enlisted under the national banners. The time, it may be hoped, is gone by for sending our children to be educated under foreign skies, and confident expectations are held out, that not only seminaries for the higher classes, but a suitable number of elementary schools will shortly be established in Jassy, Bucharest, Bolochau, and Krajowa.'

### TURKEY.

THE publication of the *Gitoman States Gazette*, under the title of *Takwimi Wokaii*, or *Tables of Events*, has proceeded with great spirit since its first appearance on the 1st of January last, and contains a variety of articles, which throw considerable light on the nature of the reforms which are in progress throughout every department of the state. In this respect the *Takwimi Wokaii* is a far more interesting paper than the *Moniteur Ottoman*, which is by no means the French original of the former, as the prospectus might have led the public to conclude. The editor of this Turkish newspaper is Esseid Mohammed Esaad Efendi, historiographer of the empire and author of the '*Corner Stone of Victory*,' which was published at the Constantinopolitan press four years ago, and gives a minute account of the suppression of the Janissaries. The opening numbers of the Turkish journal contain several occasional poems, and announce, that Esaad Efendi has written an elaborate work, entitled '*Sefernâmei Chair*, or *Diary of the Good Man's Journey*;' in other words, a detail of the sultan's visit to Adrianople, &c. In honour of this performance, it appears, that Pertew Efendi, the Kiaja beg, or Minister of the Interior, has composed a eulogy of ten lines in verse, which the *Takwimi W.* publishes for the edification of its readers, as well as three occasional poems by Pertew Efendi, the historiographer, and the *Rifaat Beg*, or high prince of poets (poet laureate?), on a successful shot from Sultan Mahmud's bow. The flight of the Rifaat-beg may be thus anglicized:—

The shah of time, Mahmud, our sultan, drew  
Boldly his bow, and pierced the centre through.

### GREECE.

PATMOS—(From a Letter written from this island on the 28th of February last, by Professor Thiersch, of Munich).—'We left Geronta on the 23d instant, and reached this island in safety, after experiencing the fury of a violent storm. The town lies upon the summit of a mountain in the rear of the harbour, and rising above it, like a citadel, stands the monastery of John the Baptist.' After the travellers had dried themselves in a store-house in the harbour, they proceeded to pay their respects to the Hegumenos of the monastery, and the patriarch of Alexandria—the latter of whom was upon a visit to his birth-place, Patmos, after having abandoned his patriarchal charge for the purpose of taking part in the

struggle for restoring his native land to its former independence. Thiersch and his companions found a hearty welcome under the prelate's roof, and were received in the rich and far-famed library of the confraternity, which was their principal inducement to visit the island; but so far as manuscripts, connected with ancient literature were concerned, they found none of striking importance. A codex of *Diodorus Siculus*, extending from the eleventh to the eighteenth book, contained nothing but what has appeared in print, and the readings, so far as Thiersch had an opportunity of investigating them, were not of much moment. He attaches far greater value to a MS. of *Paulus Aegineta*, which is of the ninth or tenth century; and upon a careful examination of which he expresses himself confident, that valuable emendations of the text of *Aegineta's* work may be made. The library contains much in *grammatical treatises, glossaries, lexicons, and scholia*, to afford profitable employment to a young philologist for six months at least; and it is particularly rich in ancient MSS. of the *Bible* on parchment: amongst these are a Greek MS. of the book of *Job*, another of two of the Gospels, accompanied by extensive and well penned commentaries; a third, exhibiting the musical characters of the Greek church, and others of the fathers of that church. As they have been considered in the light of sacred relics, none of them have been used or injured, so that they are in a very respectable state of preservation. The heathen MSS., on the contrary, lie scattered about and cut to pieces; and those on cotton paper, owing to their having been severely treated by moths, were thrown by monks into the oven, which they use for baking their bread, in the course of the last century. There are but three or four, which chance has saved from destruction; and the finest and most perfectly preserved MS. of the whole was laid hands upon by Clarke the traveller, who bribed one of the menial servants, and induced him to conceal the book among the loaves which the convent sent him as a present, according to ancient custom, in a wicker basket\*. The island is not destitute of some inscriptions and antiquities worth noticing; and, on the 27th, Professor Thiersch received from his eminence (*μακαριότης*) the patriarch, a collection of beautiful antiques, sepulchral vessels, relievos in clay, and Greek and Egyptian bronzes, many of them of great rarity, as a present. 'The things lie here without being of the slightest use to a single soul; but I know that they will delight you much, and prove useful to you,' said he, upon observing Thiersch hesitate to accept the gift.

## INDIA.

### EDUCATION, AN INDISPENSABLE PRELIMINARY TO CONVERSION.

(Extract of a letter from Bengal, 25th Dec. 1831.)—The Baptist missionaries conduct themselves quietly and properly, appearing to confine themselves almost exclusively to preaching the gospel in the

\* Our countryman gives a very different version of the story. He says, that the superior of the convent agreed to sell him the books, and that the one in question was brought on board his ship by Rikely, a Greek officer.

native tongue. It is true, they frequently select times and places when it might be supposed there was a greater probability of giving offence, inasmuch as they preach and argue when there are crowds collected on some one of their numerous festivals. No disturbance, however, has yet arisen; and I have chanced to see them with a small, but attentive audience in a market-place, without any symptom of disrespect or ill will being manifested. Much of this arises from apathy; some of it from dulness of capacity in an uneducated people; and some from a knowledge, that the missionary acts for and from himself, unconnected with and unsupported by the government. If past success may be taken as an omen of the future, there is little to hope from their zeal and eloquence; for I have not yet heard of more than three or four converts. It may be questioned whether they begin at the right end; and it is my opinion little or nothing will be effected *until education is advanced*. For this reason I think that the missionaries would be furthering their especial object, with far greater certainty and rapidity, were they to confine their exertions to educating some few individuals at each of their stations, grounding them well in the English language, and giving them books on history and general subjects to read. No tolerably cultivated mind could, for any length of time, continue to adhere to so debasing a religious and moral system as that of the Hindoos; and, in a brief space, the scholar, emancipated from his studies in language or science, would of his own accord return to his preceptor to seek for *religious* instruction. The work of conversion is more surely on the advance at the presidency itself, without any attention being paid to the fact, save perhaps by a few natives, who are converted *in heart* from their idolatry, without exactly knowing to *what*. This I regard as the first step. It may be dubious what faith they may profess, and probability is in favour of their at first becoming pure *Deists*, or being what I conceive a Unitarian to be,—namely, acknowledging and using the New and Old Testament, but, while regarding Christ with reverence, denying his divine origin. But whether they adopt this or that sect, it is a great point gained to alienate them from their present religious system; this must be done before they can be led to embrace any other, and in the mean time the *moral* gain is immense. That progress is making can scarcely be questioned even from a mere perusal of the newspaper reports. There are now in Calcutta various seminaries of learning, either simply boarding and day-schools, or such as are based on an endowment or foundation. Accounts are periodically furnished of the examinations of the scholars; and at some of these annual examinations there is great parade and ceremony, in the presence of a throng of visitors of all ranks in society. Leaving out of consideration the children of Christian parents, these accounts show that children of natives, chiefly Hindoos, are acquiring a vast deal of knowledge, at any rate, of classics and polite English literature, less mention being made of the sciences. It is also proved from them, that children of *natives* attend the same schools, and belong to the same classes as boys of European extraction; although I feel assured, that in such schools no book is put into their hands,

(I mean into those of boys not Christians,) which is either abusive of their religion, or has a controversial tendency. I also feel a conviction, that their faith in *idolatry* is being sapped and undermined, with greater certainty than if they had only religious tracts and treatises to read. Hence my conclusion, that conversion is proceeding where the missionary is not aiding, and hence my conviction, that he would forward conversion much more effectually, if he would act on this principle in those country towns where he resides. Indeed, they may do much good, if they merely impart a fair knowledge of English alone.—A. C.

## BRITISH.

OXFORD.—Number of the members of the book :—

	Members of Convocation.	Members on the Books.
Christ Church . . . .	462	948
Brasenose . . . .	234	418
Queen's . . . .	166	351
Exeter . . . .	124	299
Oriel . . . .	144	293
Trinity . . . .	113	259
Baliol . . . .	101	257
Worcester . . . .	88	231
St. John's . . . .	117	218
Wadham . . . .	87	217
University . . . .	103	207
Pembroke . . . .	89	189
Magdalen Hall . . . .	48	178
Jesus . . . .	56	167
Magdalen College . . . .	123	165
New College . . . .	72	157
Lincoln . . . .	78	141
Corpus Christi . . . .	80	127
Merton . . . .	67	124
All Souls' . . . .	69	98
St. Edmund Hall . . . .	51	96
St. Mary Hall . . . .	40	83
St. Alban Hall . . . .	9	41
New Inn Hall . . . .	1	10
	2522	5274

EASTER EXAMINATIONS.—*Literæ Humaniores.*

CLASS I.—John S. Brewer, Queen's College; Francis H. Doyle, Christ Church; Frederic Rogers, Oriel.

CLASS II.—Charles W. Borlase, Magdalen; Reg. E. Copleston, Exeter; Wm. W. Fowler, Pembroke; Thomas James, Christ Church; John Kettle, Lincoln; Charles E. Lefroy, Christ Church; Alfred Menzies, Trinity; Wm. Richardson, Wadham; Wm. W. Stoddart, St. John's; Edward Protheroe Vaughan, Balliol.

CLASS III.—Thomas Batchelor, Magd. Hall; Henry Blackall, Christ Church; Thomas Calvert, Queen's; Thomas Dand, Queen's; Patrick D. Hadow, Balliol; George D. Johnson, St. John's; Henry Jones, Jesus; Charles H. A. Martelli, Trinity; Richard Pritchard, Jesus; John Rowlandson, Queen's; Joseph Salt, Balliol; Thomas H. Sotheby, New Inn Hall; Hugo F. Strickland, Oriel; Geo. Thistlethwayte, Brasennose; William Wayman, Exeter; Francis B. Wright, Queen's; Charles P. Wyatt, Christ Church; Henry T. Young, Balliol.

CLASS IV.—Frederic Anson, Christ Church; Godfrey T. Baker, Christ Church; Hon. C. B. Bernard, Balliol; James R. Burgess, Oriel; James Burnet, Edmund Hall; D. De Boudrey, Magd. Hall; James F. Ferrier, Magd. Coll.; John Irvine, Magd. Hall; John Kent, Wadham; Henry N. Loring, Exeter; Edward Lowndes, Magd. Hall; Joseph Martin, Jesus; George B. Rogers, Pembroke; Edward M. Stanley, Worcester; Alex. John Sutherland, Christ Church; Arthur Wm. Tooke, St. Alban Hall; Bowyer Vaux, Trinity.

EXAMINERS.—C. W. Stocker, T. W. Lancaster, R. D. Hampden, and W. Sewel.

The whole number of the Fourth Class, namely, of those who were deemed worthy of their degree, but not deserving of any honourable distinction, was 105.

The Theological Prize 'On the Fulness of Time at which Christ appeared on Earth,' has been awarded by the judges to Anthony Grant, B.C.L., Fellow of New College.

June 22.—The Prizes were decided as follow:—

CHANCELLOR'S PRIZES.—*Latin Verse*.—'Attila,' to John Thomas, Scholar of Trinity College.

*Latin Essay*.—'De Stoicorum Disciplina,' to Thomas Legh Cloughton, B.A., Probationary Fellow of Trinity.

*English Essay*.—'The study of different languages, as it relates to the Philosophy of the Human Mind,' to Benjamin Harrison, M.A., Student of Christ Church.

NEWDIGATE PRIZE.—*English Verse*.—'Staffa,' to Roundell Palmer, Scholar of Trinity College.

CAMBRIDGE.—Number of the members on the boards:—

	Members of Senate.	Members on Boards.
Trinity . . .	746	1652
St. John's . . .	508	1090
Queen's . . .	90	374
Caius . . .	103	243
St. Peter's . . .	80	220
Christ's . . .	80	218
Emmanuel . . .	104	214
Corpus Christi . . .	67	192
Jesus . . .	81	177
Catherine Hall . . .	49	173
Clare Hall . . .	73	159
Magdalene . . .	59	140
Trinity Hall . . .	32	128
King's . . .	71	113
Pembroke . . .	52	111
Sidney . . .	44	103
Downing . . .	23	50
Commorantes in Villa . . .	7	7
	<hr/> 2269	<hr/> 5364

*April 2.*—The Chancellor's gold medals for the two best proficients in classical learning, among the commencing Bachelors of Arts, were adjudged to Edmund Law Lushington and William Hepworth Thompson, both of Trinity College.

*June 1.*—The Chancellor's medal for the best English poem was adjudged to William Chapman Kinglake, of Trinity College. Subject, *The Taking of Jerusalem in the First Crusade.*

*June 19.*—The following prizes were adjudged:—

*Members' Prizes* for Bachelors of Arts.—1. James Spedding, Trinity College. 2. H. S. H. Hildyard, B.A. St. Peter's.

Subject.—‘*Qua præcipue parte debilis sit et manca Veterum Philosophorum de Officiis doctrina?*’

*Members' Prizes* for Undergraduates.—James Hildyard, Christ's College.

Subject.—‘*Inter silvas Academi quærere rerum.*’

No second prize awarded.

**PERSON PRIZE** (for the best translation of a passage from Shakespeare into Greek verse.)—Henry Lushington, Trinity College.

Subject.—*Julius Cæsar*, Act II. Scene 2. Beginning—

*Cal.*—‘*Cæsar, I never stood on ceremonies.*’

And ending.—‘*Seeing that death, a necessary end, will come when it will come.*’

*June 20.* Sir W. Browne's medals were adjudged as follows:—

*Greek Ode.*—*Latin Ode.*—} James Hildyard, Christ's College.

*Epigrams.*—William Nicholson, Christ's College.

Subjects—*Greek Ode*—‘*Quid dedicatum poscit Apollinem Vatis?*’

*Latin Ode.*—‘*Occultum quatiente animo tortore flagellum.*’

*Greek Epigram.*—‘*Quis enim celaverit ignem, Lumine qui semper proditur ipse suo?*’

*Latin Epigram.*—‘*Homo sum: humani nihil a me alienum puto.*’

UNIVERSITY OF, LONDON.—The following gentlemen obtained prizes in the undermentioned classes of the medical school on Wednesday, the 16th of May:—

#### ANATOMY.

Gold Medal .... J. Robinson Noble ..... of Hawkeshead, Lancaster.  
1st Silver do. ... George Houlton ..... of Killingholme, Lincolnshire.  
2d Ditto ..... Charles Nossoc ..... of London.

#### PRACTICAL ANATOMY.

Gold Medal ... William Rayner ..... of Castle Moat, Lincolnshire.  
1st Silver do. .... W. K. Wright ..... of Bristol.  
2d ditto ..... John Bartlett ..... of Great Bedwin, Wilts.

#### PRINCIPLES AND PRACTICE OF MEDICINE.

Gold Medal .... James Wearne ..... of St. Ives, Cornwall.  
1st Silver do. ... John Storrar ..... of London.  
2d ditto ..... John P. Wall ..... of Ross.

#### SURGERY.

Gold Medal .... Richard Lanyon ..... of Camborne.  
1st Silver do. ... William Rayner ..... of Castle Moat, Lincolnshire.  
2d ditto ..... David Hartley ..... of Bristol.

## MIDWIFERY.

- Gold Medal .... George P. Gill ..... of London.  
 1st Silver do. ... William Rayner ..... of Castle Moat, Lincolnshire.  
 2d ditto ..... J. N. Hudleston ..... of London.

## MATERIA MEDICA AND THERAPEUTICS.

- Gold Medal .... Francis Taylor ..... of York.  
 1st Silver do. ... M. Foster ..... of Holywell, Beds.  
 2d ditto ..... George Allarton ..... of Warwickshire.

## CHEMISTRY.

- Gold Medal .... Daniel B. Meck ..... of London.  
 1st Silver do. ... Henry Cook ..... of Hampstead.  
 2d ditto ..... A. M. a'Beckett ..... of London.

## COMPARATIVE ANATOMY.

- Gold Medal .... Davyd W. Nash ..... of Bristol.  
 Silver ditto ..... John Storrar ..... of London.

## MEDICAL JURISPRUDENCE.

- The Prize ..... P. Henry Chavasse ..... of Birmingham.

## BOTANY.

- Gold Medal .... R. B. Hinds ..... of London.  
 Silver ditto ..... John H. Rogers ..... of London.

The number of the Medical students is 252.

## KING'S COLLEGE.

**MEDICAL SCHOOL.**—Prizes awarded and publicly presented to the students on Friday the 18th of May, 1232 :—

**Anatomy.**—To Mr. Mark Noble Bower, of Birmingham.

**Anatomical Demonstrations.**—Mr. M. N. Bower, first prize; Mr. John Soden of Bath, second prize.

**Botany.**—Mr. P. K. Weston, of London; Mr. W. B. Whitfield, of London.

**Chemistry.**—Mr. W. T. C. Robinson, of London; Mr. A. H. Talmadge, of Durham.

**Surgery.**—Mr. Charles Carter, of Newcastle-upon-Tyne; Mr. John Tomkins, of London.

**Materia Medica.**—Mr. E. J. Chance, of London; Mr. Henry Curling, of London.

**Medicine.**—Mr. E. J. Chance, Mr. W. B. Whitfield.

**Midwifery.**—Mr. E. J. Chance.

**NATIONAL SOCIETY'S SCHOOLS.**—The annual examination of the children, in the Central Schools of the National Society, at Baldwin's Gardens, Gray's-Inn-Lane, took place on Wednesday, May 23. The examination was conducted by the Bishop of Bangor, and the children acquitted themselves in a superior manner.

The annual Report lately published, states—That a recent inquiry into the state of education showed, that there were between seven and eight hundred thousand children of the labouring classes now under education in the Church of England schools, one-half of which were in union with the National Society. It appeared also, that 6,700*l.* had been granted by the committee, the last year, in aid of building 156 new school-rooms (chiefly in the populous

places of the kingdom), capable of containing above 17,000 children.'

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**SUNDAY SCHOOLS.**—At the forty-sixth anniversary meeting of the Sunday School Society, the annual report was read, from which it appeared, that during the last year assistance had been afforded by the society to 937 schools, among which had been distributed 2,193 Bibles, 7,834 Testaments, 60,899 class-books, and 14,941 alphabets on boards. The income not having been equal to this expenditure, they had been obliged to sell out 800*l.* funded property in the 3 per cents.

In the course of the proceedings, one of the speakers stated, that 'at the present time, upwards of a million and a quarter of children are educating in the Sunday schools of this country, and it was both a curious and pleasing fact, that the introduction of similar schools in America was the work of an individual who had himself been educated in a Sunday school in London, and afterwards visited America as a missionary. In one respect the American Sunday schools had got beyond us, for they had established a regularly weekly newspaper, called the *Sunday School Journal, and Advocate of Christian Education*.'

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**PROPRIETARY SCHOOLS.**—The annual reports of two of these schools, the Western and the Kensington, have recently been published. They both appear to have succeeded on the whole, and the number of scholars is increasing. The Western Grammar School has been established four years, and their report states that the committee, 'considering the Madras system of education,' which had been originally established there, 'to have been sufficiently tried to determine its true character, and regarding it as a whole, and in comparison with the more ancient and established methods of tuition, they came to the conclusion that it was inefficient in its application to the course of studies of this institution, and determined, in September last, that it should no longer obtain in the school.' They add that they 'feel assured they can appeal to the proprietors as to the success of this change, in the effective progress of the scholars during the last six months, which reflects credit on the masters for the zeal, assiduity, and attention they have evinced in carrying into effect the views of the committee.'

The committee, it appears, are also favourable to other 'ancient and established methods of tuition,' for the Report states, that 'it being found essential to enforcing the order and attention in the school, which is so material to its prosperity, that all the masters should possess the means of inflicting prompt and efficacious punishment for disorderly and idle conduct in the school, the committee have authorized the second and third masters to use the cane, at their discretion, for the punishment of disorderly and idle conduct, by any of the scholars in their respective classes, either while engaged in learning or saying their lessons.'

Disorderly and idle conduct ought certainly to be repressed; but



considering the character of the masters, and the class of society from which the pupils are likely to be obtained, it was at least to be hoped that there would be little need of having frequent recourse to corporal chastisement.

It is one of the regulations of the Kensington proprietary school, and, we believe, of most of the new proprietary schools, that the head master must be a clergyman, and a graduate of one of the English universities (Oxford or Cambridge), or of Trinity College, Dublin. This regulation necessarily limits the number of candidates, and consequently the chance of obtaining the best master. There is no doubt that, if the situation of head master were open to competition, a graduate of our universities would often be found the best-qualified person; but instances might frequently occur where a most suitable master might be rejected for want of the required academic qualification. There is an objection to choosing clergymen exclusively, which, we believe, has not been much noticed. The art of teaching will not receive all the improvements which it admits and requires, till teaching is made a separate and distinct profession, like that of law, physic, or theology. A clergyman, who has other and most important duties, can hardly find time to devote the necessary attention to his school, and to those private studies which are a part of a schoolmaster's duty. If the clergyman performs no clerical duties, but has merely assumed the name of clergyman, as a qualifying title, the objection to the regulation above alluded to seems to us much weightier.

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**UXBRIDGE NATIONAL SCHOOL.**—At the recent annual examination of the children belonging to the Uxbridge school, which was highly satisfactory, a very ingenious system of teaching arithmetic was exhibited to the company, invented by the master of the school, Mr. W. Martin. The system, by a peculiar arrangement of a number of figures, on cubical rollers, is capable of producing upwards of *twenty thousand million* arithmetical examples, which may each be proved at a mere glance by the master, at the same time that the boys themselves are able to prove all the sums in their rules by sums from the rules preceding, and have such constant and invariable checks upon each other's performance as to make it nearly impossible to perform a set of examples incorrectly. The system, it is said, is about to be introduced into the Central School, London.

**SOCIETY OF FRENCH TEACHERS.**—A society has been recently established in London by the teachers of the French language, the objects of which are, among others, to give more importance and respectability to the profession, by admitting only those who, 'by their education, their talents, and their moral character, will merit the public confidence, and zealously devote themselves to teaching the French language and literature,'—to open an office where heads of families or of schools may be provided with instructors, male or female, on whose abilities reliance may be placed, as their quali-

fications will have been ascertained by the society previous to recommendation;—to ‘raise a capital by means of subscriptions and donations, for relieving those members of the society whose labours have not enabled them to provide against the wants of old age, and for affording also temporary assistance to those whom sickness or accident incapacitates from continuing the exercise of their profession;’ and also to publish an *Annuaire*, containing lists of the patrons, members, &c. of the society, and notices and analyses of works on education, published in France and England,—the analyses being submitted to the committee of literature before publication.

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**HORSHAM, SUSSEX.**—The following communication from a resident at Horsham is truly valuable, as it shows how much has been done in one small place by the people for their own improvement. The example may not be without its use.

The figures and letters prefixed to the paragraphs in this, and the following article, refer to the ‘Heads of Inquiry,’ Journal, No. I.

1.—The town and parish of Horsham, in the county of Sussex, contain a population of about 5200, and comprise about 9000 or 10,000 acres of land.

2. *a.*—No seminary.

*b.*—No college.

*c.*—No establishment for the special instruction of students in theology, medicine, or professional education. No adult-school.

*d.*—A free-school for sixty boys, founded and endowed by Richard Collier in the year 1540, supported entirely by the rents received by the Mercers’ Company, from property in Cheapside, London, left for that purpose by the said Richard Collier. The school is governed, in conjunction with the master and wardens of the said Company, by the vicar of the parish, the churchwardens, and two of the inhabitants chosen every year by the parishioners in vestry, who are called schoolwardens. The whole of the scholars, whether dissenters or otherwise, are compelled to attend constantly on Sundays at the parish church, and must also all learn, and constantly repeat the church catechism, with comments upon the same. The scholars are taught by a master and usher, who both reside on the commodious premises attached to the school-house, rent and tax free, the master receiving a salary of 120*l.*, and the usher the sum of 86*l.* per annum. The scholars pay nothing for books, education, or anything else. The Latin language is taught in the school.

*e.*—A Lancasterian or British-school for 200 boys and 100 girls, the scholars pay 2½*d.* per week, which goes towards the support of the schools, and the rest of the charges are defrayed by subscriptions from the committee and subscribers. The schools commenced in 1825, and are governed by the committee, subject to the rules of the institution; the schools are provided with lending libraries on subjects of biography, history, travels, &c., in addition to which the scholars have lately entered into a subscription for the purchase of books on science, &c. for their own use. The Holy Scriptures are

the reading lessons ; but grammar, geography, and drawing, are also taught in addition to the usual courses of arithmetic, writing, &c.

A national girls' school, containing about 70 scholars.

A national boys' school, containing about 70 ditto ; both these schools are supported exclusively by subscription, and collections in the church ; the scholars pay nothing, and are taught the church catechism.

*f.*—A Sunday school (began 1815) at the Independent dissenting chapel ; the present number of scholars on the books about 270, supported wholly by the congregation of the place to which it is attached. Scholars pay nothing ; a gratuitous lending library of religious publications for the use of the scholars, and another library for the separate use of the teachers, are also attached to the institution.

A Sunday school at the Wesleyan chapel of about 20 scholars, who have also a lending library of small books on religious subjects, at present about 120 in number.

*g.*—An infant school, commenced 1828 ; but since 1829 removed and attached to the British schools, and enlarged so as to contain 100 scholars. Scholars pay 2*d.* per week ; the deficiency is made up by the committee and subscribers ; 60 at present on the books.

A national infant school set up 1831. About 80 scholars, who pay nothing ; the school supported by voluntary subscription.

*h.*—A mechanics' institution formed 1829, governed by a committee annually elected from the members, who amount to about 60 or upwards ; supported exclusively by the subscriptions of the members, who pay 2*s.* per quarter ; minors under eighteen years pay 1*s.* 6*d.* per quarter. A library is attached.

A lending library of religious tracts bound up into small books, of which there are at present about 2000 in number, which are lent gratuitously by the congregation of the Independent dissenting chapel ; individuals take them round to the families in the neighbourhood, and exchange them once a-week or fortnight.

A subscription library of books on divinity, history, travels, biography, &c. &c. ; and several periodicals, principally supported by the congregation of the Independent chapel. Subscription 4*d.* per month.

A review and magazine library, begun 1831, supported by the subscribers, who pay 2*s.* per quarter ; taken in at present, the Westminster Review, Quarterly Journal of Education, Quarterly Review, and Blackwood's Magazine.

There is also another library in the town for reviews, magazines, &c., which being select in its character and proceedings, the writer has not the means of knowing its particulars.

There is attached to the British boys', girls', and infant schools, a very useful society, called a District Visiting Society, to which the depositors contribute such sums as they can spare, principally during the summer season, which are repaid to them in winter with a *premium*, at the rate of 2*s.* 6*d.* to every pound deposited by them, which is subscribed principally by the managers of the schools to encourage

economy, industry, and the regular attendance of the children at the schools.

The periodical publications, which are known by the writer to be taken in for the purpose of circulation here, are, by the Mechanics' Institution,—the publications of the Society for the Diffusion of Useful Knowledge, 'Entertaining Knowledge,' 'Useful Knowledge,' 'Maps,' 'Working Man's Companion,' &c. ; by the Bible Society,—Monthly Extracts from the Parent Society in London ; by the Anti-slavery Society,—Monthly Reports from Anti-slavery Societies in London ; by the British Schools,—Quarterly Extracts of the British and Foreign School Society ; by the Missionary Society,—Quarterly Chronicles and Monthly Sketches of London Missionary Society ; by the Sunday School,—Periodical Reports and Publications of the Sunday School Union Society.

Owing to the objections made by the booksellers in the town to furnish any information respecting the periodicals taken in by private individuals, the writer is unable to report anything correctly respecting them : but it may perhaps be said, that about twenty different sorts of religious periodicals are sent in a month, or perhaps more. Carpenter's 'Political Magazine,' and Cobbett's periodical works, are also sold regularly :—'the New Monthly,' a 'Slap at the Church,' and 'Episcopal Gazette,' are lately introduced here, and read with much avidity by many. A great many publications against the present system of tithes have lately been purchased here, and small works, circulated either gratuitously or cheaply amongst the inhabitants, upon the present Church system, which seems now, with the Reform Bill, to be the most prevailing topic.

The following are the rules established for the management of 'The Horsham Royal British Schools for the education of Poor Children of all Religious Denominations.' We give them, not because we think them faultless, but because they appear dictated in an excellent spirit :—

1. This Institution is intended to promote the education of poor children of every religious denomination, resident in HORSHAM and the surrounding Parishes, who are to be instructed in reading, writing, and arithmetic, according to the Royal British system, which also comprehends the use of the needle in the girls' department.

2. The whole of the reading lessons shall be composed of extracts from the authorized version of the Holy Scriptures, but *no Commentary upon, or Interpretation of them, nor any Book tending to inculcate the religious Doctrines of any particular Denomination of Christians shall be introduced into either of the Schools under any pretext whatever.*

3. No child shall be admitted into either of the Schools, until it shall have completed the sixth, nor remain in it after the termination of the thirteenth year of its age, without a special order from the committee.

4. Each child shall be required regularly to attend that place of worship, which its parents or friends may prefer, and to report every Monday morning that it has done so, or give a satisfactory reason

for its non-attendance; neither shall any child be permitted to be absent from School, except in cases of necessity.

5. The hours of attendance at School shall be from nine until twelve in the morning, and from two until five in the afternoon, during the intervening months between the first of March and the first of November, but during the remainder of the year the Schools in the afternoon shall commence at half-past one, and close at four o'clock.

6. Any child who does not comply with the Rules of the Institution, may be expelled by the committee, and no child who has been dismissed for improper behaviour, shall be re-admitted without the committee's consent.

7. Each subscriber shall have the power of sending children to either of the Schools, at the rate of one child for every 10s. per annum of his or her subscription.

8. The children of such as can afford it, are to be admitted into the Institution, on the payment of  $2\frac{1}{2}d.$  per week for each child, provided the committee consider their circumstances suitable to the objects of the Society.

9. There shall be one master and one mistress to superintend the Schools, and the salary of each shall be annually fixed at the general meeting.

10. The concerns of the Institution are to be under the management of two committees, each of which must be composed of a treasurer and secretary, and as many other members as may be deemed necessary; all of whom are to be annually elected at the general meeting, and five of whom shall at any time constitute a quorum.

11. Each committee shall meet once a month, or as often as may be needful; on some day, and at some place appointed by itself, to investigate the management of its respective School, and to transact the business of the Institution.

12. A committee meeting may be called at any time, by any three members, upon giving a specific notice of the time, place, and purpose of the meeting, which notice must be signed by those members who call the committee.

13. Two or more visitors shall be appointed every month by each committee, to inspect the management of its respective school, and report the state of the same.

14. Each committee shall be authorized to have a code of bye-laws for the management of its own respective School, *provided nothing be sanctioned thereby, which may be in any manner opposed to the general Rules of the Institution.*

15. No new bye-law shall be made, nor the alteration of any existing one take place, without a specific notice be previously given to every member of that committee which it may concern.

16. Each committee shall possess a copy of the bye-laws of the other, and shall be informed when any alteration thereof has taken place.

17. All subscriptions and donations, and the sums of money

which the master and mistress shall receive from the scholars, shall be regularly paid every month to the secretaries of their own department, who are to transmit the amount of the same to their respective treasurers, and the balance which remains in the hands of the treasurer of the ladies' committee is to be paid to the treasurer of the men's committee, previously to every monthly meeting of the same.

18. Neither of the treasurers shall be authorized to pay any sum of money, without having in the first place received a copy of the committee's resolution to that effect, which shall be regularly signed by the secretary of that committee, and each treasurer shall be required to produce a statement of such payments, at every monthly meeting of the committee to which he or she may belong.

19. Two or more members shall be appointed by each committee to audit the accounts previously to the annual meeting.

20. All questions at a general meeting shall be determined by the majority of votes. Each subscriber shall be allowed one vote for every 10s. of his or her subscription, and every donor shall have the privilege of one vote for every 5*l.* of his or her donation, but no one shall be permitted to vote whose subscriptions are in arrear.

21. The subscriptions for the ensuing year shall annually become due on the first of January, and shall be paid within fourteen days from that date.

22. A general meeting of the subscribers to and friends of this Institution shall be annually held in one of the school rooms, on the evening of the 16th of January, or as near that time as convenient; when a report of the proceedings of the committees shall be produced and read, and the treasurers, secretaries, and committees chosen for the ensuing year.

23. No new general law shall be made, nor the alteration of an existing one take place, unless a month's specific notice be previously sent to each member of both committees; in which case the ladies may either attend, or vote by proxy.

**RIPON, YORKSHIRE.** —1.—The borough of Ripon contains 5080 inhabitants, according to the census of 1831.

2.—A national school for about 120 boys on Dr. Bell's system; the building was formerly a chapel of ease to the parish-church. A national school for girls; the building was erected at the sole expense of Mrs. Lawrence; both the schools are supported by private subscription, and are well conducted.

2. *a.*—An endowed bluecoat-school for ten boys, the sons of decayed freemen, who are boarded, clothed, and educated, and an apprentice fee given with each boy that has conducted himself to the satisfaction of the Feoffees. The master has also a numerous day-school.

2. *b.*—A school for the education of ten boys at the expense of the corporation. Two boarding-schools, and several respectable day-schools in the town and neighbourhood.

2. *d.*—A free grammar-school, endowed by Queen Mary; the rental of property belonging to it, according to a survey made by order of the commissioners for inquiring into charitable foundations, is about 700*l.* per annum; the master has 200*l.* per annum, and a house and garden; the under master 70*l.* per annum, with the usual perquisites. The present number of boys is eighteen, who are taught the *dead* languages. As has been stated already in this Journal, vol. i. p. 281-2, this school is decaying 'in consequence of the indifference of the poorer classes to Latin and Greek, and their unwillingness or inability to pay for Latin books, and for instruction in reading and writing.' The trustees vest the surplus money in the funds, which now amounts to a considerable sum. The master is allowed to receive boarders.

	Children.
2. <i>f.</i> —One Sunday-school, Wesleyan Methodists . . .	150
Another ditto, New Connexion ditto . . .	179
Another ditto, Independents . . .	208

To each school is attached a library for the use of teachers and scholars, one of them contains upwards of 800 volumes.

2. *h.*—A mechanics' institute established July, 1831, with about 70 members, and a library of 300 volumes. Some gratuitous lectures have been given on chemistry, &c., and the concern is flourishing. A school is attached for members of the third class. There is no public library, subscription library, philosophical society, nor public institution, and only two or three exclusive reading clubs.

THE  
QUARTERLY  
JOURNAL OF EDUCATION.

STATE OF THE MATHEMATICAL AND PHYSICAL SCIENCES  
IN THE UNIVERSITY OF OXFORD.

TO suppose that the spirit of improvement, which has of late years wrought such achievements in the cause of education, has never found any friends in the University of Oxford, would be to do that place a great injustice. Many of its sons have been, and still are, at work to repair the defects of the system of instruction; and if their success has not been complete, still it has been far from discouraging. We have before us an Introductory Lecture by the Rev. Baden Powell, Savilian Professor of Geometry, pointing out the defects of the scientific education given at Oxford, and calling for amendment in terms which, while they will give great offence to those who would rather not improve than change, will secure to that gentleman a high rank among the real friends of the university, in the minds of its rational supporters. We have also some remarks of the public examiners for the year 1832, entitled, ‘Reasons for the Suggestion of certain Alterations in the Examination Statutes, lately submitted to the Vice-Chancellor and Heads of Houses by the Public Examiners.’ When an evil has come to such a head, that the public functionaries begin to speak out on the subject, we need not doubt that it will be amended, and that speedily.

The scientific part of the community at Oxford seem to have silently assented to the declarations contained in the aforesaid publications. But no one, who knows what kind of spirit moves the enemies of improvement, will imagine that they would lack a champion on this account. Accordingly we have ‘A short Criticism of a Lecture published by the Savilian Professor of Geometry. By a Master of Arts.’ The anonymous writer freely acknowledges that he has no ac-



quaintance with mathematics, which is, in some sense, defect, his object being to disprove the conclusions of the mathematical professor on a subject connected with his own chair. After this avowal, we should have thrown such production on one side, had we not been desirous of ascertaining whether he denied the facts asserted by Professor Powell. We do not find that he does so; and being thus led to notice the contents of his pamphlet, we will make a remark upon the manner in which this stickler for the respect due to established institutions has treated the Savilian chair. Would not any one, on reading the following sentence, imagine that Professor Powell had cited only one of the mathematical luminaries of Oxford, and that, in that citation, he had been egregiously wrong? 'while he allows that nothing is proved by the mere names of such men as Horsley (who, by the way, was *educated* at Cambridge,)' &c. The fact is, that Professor Powell's sentence runs as follows:—'We are justly proud of the names of Wallis and Briggs; at a subsequent period we claim those of Boyle, Wren, and Gregory, and Halley, Stirling, and Bradley; while, in still later times, we boast a Horsley and a Robertson.' The author is speaking of the effect which the Oxford mathematicians produced on the studies of the place, and, in this point of view, Horsley is even more a case in point than most of the others, for, though *educated* at Cambridge, he *laboured* at Oxford, and from that time, as Hutton remarks, 'it has been more the fashion to cultivate the mathematical sciences at that university.' In one point, indeed, the anonymous writer has the advantage; in criticising the style of his opponent. This is so inaccurate that we cannot but regret to see an accomplished man of science, who is striving honestly to advance the real interests of his university, deprived of some of the power which he might possess, by an antagonist every way his inferior, for want of a little attention to his native language. This point is the more readily seized by the anonymous Master of Arts as it has nothing to do with the subject of dispute. For the same reason, we suppose, he attacks the Edinburgh Review and the Birmingham Union; he has, however, left out both the Reform Bill and the Pope; but we will not be too severe upon omissions which may have arisen from hurry or accident.

It is entirely at the option of the Oxonian to attend to mathematics or not, as far as the *university* is concerned; that is, no examination whatever in these sciences is *imperative* upon the candidate for a degree; for we do not reckon on such, the choice which is given between logic or four book

of Euclid. In some of the *colleges* the students are required to attend lectures on the Elements of Euclid; and in a few, lectures on the higher branches of the sciences are given to those who are studying for honours. But the university has never conceded the principle that some knowledge of mathematics and physics is a necessary part of a good education. Even when an academical tribute of honour is given to a distinguished mathematician, the ground of the award is in the last degree absurd and childish. In a monument lately erected, the memory of the dead is honoured, because ‘*elementa matheseos, cæterasque eruditæ antiquitatis disciplinas, scienter tradidisset.*’ The deceased lectured in algebra and the Principia; admitted the Copernican system, and rejected the Ptolemaic; recommended the study of the modern analysis, in preference to the ancient geometry; but none of these things were meritorious in the eyes of the university, which seems to measure knowledge not by its utility, but its age, and regards a fallacy which dates from the first olympiad with more respect than a mushroom truth of the nineteenth century.

Let it not be supposed that we would hold the University of Oxford up to the contempt of our readers. We respect that place for the great men which it has produced and is producing; we admire the *ancient* constitution of the university, and we feel grateful to those who are now labouring to extend its utility and free it from its prejudices; but we cannot speak without something approaching to indignation of the *bene nati, bene vestiti, moderatè docti*, whose ignorant votes in convocation stop the progress of improvement. Still less would we wish to be understood as characterizing the individual attainments of the members of convocation, when we speak of the state of knowledge which their acts have brought on among the younger members of the university. Those who remain and spend their lives at Oxford may be expected to acquire a degree of knowledge much above the common standard, and with many this is actually the case; we are considering, not what they know themselves, but what they permit and encourage others to know.

It is open to any student to contend for mathematical honours, that is, to have his name inserted in the classes of those who have distinguished themselves in the *Discipline Mathematicæ et Physicæ*, who shall have previously satisfied the examiners that his attainments in religious knowledge, classics, and logic, come up to the common standard. Of all this we approve highly, for the object of the university being, not to make mathematicians or philologists, but well-

educated men, fit for the offices of church and state, and the learned professions, it would not be advisable to permit any one to obtain a degree upon the strength of his acquirements in one branch of knowledge only. We wish the same principle to be extended throughout, and that the candidates for classical honours should not be allowed to approach the trial, without first satisfying the examiners that they have that moderate knowledge of physics at least, which would spare their professor the pain of saying, and the university the disgrace of being told, that ‘although a certain portion had “got up” the four books of Euclid, not more than two or three could add vulgar fractions, or tell the cause of day and night, or the principle of a pump.’ The public examiners have recommended that logic be not absolutely required of the candidates for mathematical honours. We dissent entirely from them upon this point; we cannot see why the theoretical part of a useful science should not be required from those, of whom it must be supposed, that they are better versed in the practical application than their fellows. All that is contained in Dr. Whately’s excellent work would surely be no very great addition to the studies of those who read the *Principia*. But if, in mentioning logic, the examiners understand by the word the mass of barbarism, which used to be, and, upon their own showing, still is, to a great extent, taught in the university, and against which they strongly protest in these ‘Reasons,’ we agree with them so far, that logic might be advantageously abandoned, not only by candidates for mathematical honours, but by all others whatsoever. In the mean while, we think that, if there be a class of students from whom an accurate and even profound knowledge of logic might be fairly exacted, they are those who pretend to have acquired and exercised the power of mathematical reasoning. The actual state of logic at Oxford is thus described by the examiners:—

‘It is notorious that, with the mass of candidates, logic is learnt only as a *mere technical form*; and though it is felt that such an acquaintance with the science is far from answering to the *spirit* of the present statute, it is impossible, in such general ignorance of the subject among the candidates, for the examiners to enforce more than is barely sufficient to meet the requisitions of its letter.’

The candidates for honours, having passed the examination, are arranged in five classes, the names in each class being in alphabetical order. The first four classes are published, the fifth or last being suppressed from motives of delicacy. To this the examiners object, and declare, that the lower classes are held in ‘very low estimation, and even *disrepute*, so



scale of honours, all the candidates are struggling for the first place, or even for one near to it. The greater part are not so presumptuous as to expect any such success. It would be fairer to assume that the whole number of candidates have been previously divided by public opinion into little subdivisions, in each of which a trial of strength is taking place, and in which, though it sometimes happens that one of the competitors outstrips the rest so far as to gain admission among a higher set, such a result is the exception, and not the rule. The system of different classes is very well contrived to represent this state of things, provided the examiners are at liberty to form as many as may appear necessary to themselves. The University of Oxford does not allow them any such discretion, but requires that the number shall be limited to five, of which one, as before-mentioned, is treated as a refuge for the destitute. By such an arrangement they lose the power of representing correctly the various grades of merit which are found among the candidates of each year, as well as all means of exhibiting the result of the competition in each individual grade; and thus we may perhaps account for the low rate at which mathematical honours are estimated in the Oxford market of academical distinctions.

It may be said that the same arguments would be of equal force when applied to the classes of the *literæ humaniores*, and this would no doubt be true to a very great extent. Nevertheless, until all the candidates are employed upon the same questions, and the examinations are conducted entirely in writing, there will be difficulties in the way of deciding between individual competitors, which will furnish a sufficient objection to any change in that department. The candidates are allowed to *take up*, as it is called, any three classical authors they please, as the subjects of their examination, provided they be, as the examination statute expresses it, ‘*melioris ævi et notæ*.’ They are also examined *vivâ voce*, one being called up after another. Thus all power of deciding between two competitors of nearly equal merit, is denied to the examiner. If, as at Cambridge, the same books were proposed to all, and the same parts of them, and the written answers were compared with one another, the system of classification might be altered in the manner proposed for the mathematical classes, and with the same advantages. We have, indeed, heard it objected, that the individual competition thus excited would produce bad feelings, and destroy in morals what was done for literature. In answer to this, we point again to Cambridge. Nothing is more common there than to see two young men living on terms of

intimate friendship, on whom the eyes of the whole university are fixed in doubt, as to which will be the senior, and which the second wrangler. We never remember to have heard of any case in which either the prospect or the results of an examination created any overt act of malice or ill will. We are convinced that there is no tie more close in any connexion formed at the university, than that which subsists between two competitors, who have been engaged in an honourable struggle for literary or scientific precedence. And it is clear to us, that the necessity for smothering the workings of jealousy, from dread of the ridicule which would attend any undue exposure of them, in the public life of a college, is no bad moral preparation for those future contests of interest or ambition, in which all must engage when they emerge into busy life.

Since the year 1828, five distinct representations have been made by the public examiners, upon the defective distribution of the mathematical honours. The Heads of Houses seem to have been driven to the wall by these repeated attacks, and have at last sheltered themselves under a principle from which we hope the good sense of the university will oblige them to retire. They have resolved, that 'the examination statute having been so recently enacted, it is not at present expedient to propose to convocation any alteration in its details.' It is observed in entomology, that all insects have a covering provided for them by nature, till they are able to take care of themselves; there is a house for the egg, and another for the grub. We should be loth to say that error has made its nest in Oxford, but it certainly does look suspicious, when we see such a nice defence for it in every stage of its life. When it is new, you must not touch it because it is new; and when it is old, you must not touch it because it is old.

Our anonymous friend, already noticed, with a gentle irony peculiarly appropriate to the quiet and dignified habits of an academician, accuses Professor Powell of warning the university to 'set about learning mathematics, and attending the Savilian lectures with all speed, if they do not wish to be pushed from their stools by the wise and mathematical unionists of Birmingham and Bristol.' Craving pardon for making nonsense take precedence of sense, we will quote the Professor's words, which are worth the attention of every member of convocation.

'We cannot but derive, from the circumstances of the *present age*, the most powerful arguments for the necessity of increasing attention to the promotion of physical and mathematical science. Scien-

tific knowledge is rapidly spreading *among all classes EXCEPT THE HIGHER*, and the consequence must be, that that class *will not long remain THE HIGHER*. If its members would continue to retain their superiority, they must preserve a real *pre-eminence in knowledge*, and must make advances at least in proportion to the classes who have *hitherto* been below them. And is it not a question, whether the same consideration does not in some measure apply to the ascendancy and stability of the *university* itself ?

No question at all, is our opinion ; but if asked to show from whence the storm will burst, we should point, not to Birmingham or Bristol, but to Westminster, and the political union about to commence its sittings there. It might, perhaps, give offence if we explained in definite terms what sort of danger it is which we contemplate : we will content ourselves with declaring, that no one would regret such an occurrence more than we should. We are convinced, that, in spite of all their faults, there is much in our universities which could not be rebuilt, if it were once destroyed from without : good systems of education might be raised upon the ruins of their ancient institutions ; but never such as those which will yet grow, if the voice of reason be attended to in time, and ameliorations are matured and perfected by those, who best understand the system which is to be improved. Let the university of Oxford so bear itself, that, in the words of its own prayer, ‘ there may never be wanting a due supply ’ of well-educated men, whom the living generation will call such, and we shall then see who will dare propose to meddle with trusts, the purposes of which it will have so judiciously fulfilled. It will, in that case, find a legislature full of its own offspring, indulgent to its errors from old recollections, and not wanting the means, as well as the inclination, to defend its excellencies. But if, in neglect of every warning from those of its own body, who have their eyes open, it persist in defining a good education by conventions several centuries old, to the neglect of the branches of useful learning which are springing up around it,—if, in contempt of the common sense of mankind, it continues to declare to those, whom it *admits*, that the *crudita antiquitas* contains all that is necessary to be known ; and to those whom it *excludes*, that no one ought to obtain even this *modicum* of knowledge, unless he can subscribe to controverted points of belief before he has examined them, a time will arrive, and that shortly, when the sons of Oxford will not be esteemed ‘ by their fellow-citizens worthy of places in the legislature. The ignorant will be obliged to give way to the well-educated, and the result will be, that an enemy will one day appear

at the door of the convocation-house, who will be found stronger than the proctor, and to whose proceedings *non ulacet* will be no bar. Armed with the authority of the legislature, he will make those changes which, had they been the previous work of the university, would have averted the visitation. It is nevertheless our opinion, that the case we have stated is the more improbable of the two: we think the consciousness of defects in the academical constitution will spread itself among the members of the university, and will do all that is necessary to preserve and extend the well-earned ancient reputation, upon the strength of which improvement has been neglected. Many of our readers may only have heard of Oxford as a place where, by attention to old usages and institutions, they have managed to prevent the intrusion of any knowledge, except Latin and Greek—in saying this, we mean into the university courses, for there are individuals enough who are acquainted with every branch of learning. These readers may be surprised to be told, that it is only by a departure from every ancient principle that so enviable a result has been attained. The master of arts of former days was required to know all the learning of his times; even music was a necessary qualification for a degree. No man could make a more acceptable present to his *alma mater* than the communication of any foreign discovery in literature or science; and it was not uncommon, that a graduate should travel to foreign seminaries, and study there, in order to be able to bring home the results, and keep the university at the very head of the advancing tide of knowledge. If we could awaken a resident professor of the fifteenth century, and inform him that, since his time, the sun, moon, and planets, had been measured and weighed, and their relative motions ascertained with the minutest accuracy—that the course and laws of light had been laid down—that vast bodies of science had been created from common observation of the most trivial phænomena—he would immediately hasten to Oxford, that he might be in the midst of those who could inform him of the details of these new wonders. Let us suppose him addressing himself to the first man on whom he sees the well-known dress of a master of arts—for example, our anonymous friend—and inquiring for the schools in which he might learn the new branches of astronomy, optics, electricity, electro-dynamics, and, above all, the new and powerful engines of mathematical investigation, which have been brought to bear on these subjects. He would be answered, with a civil sneer, that he might carry his *new-fangled* ideas to the wise and mathe-



mathematical unionists of Birmingham or Bristol, if he pleased—that the university was the depository of all the learning of an ‘*erudita antiquitas*,’ and not one bit more—that it allowed of a little mathematics, because Ptolemy and Euclid had the same; and all this out of respect for ancient institutions. We imagine that here, at farthest, the communication would stop; for even if our *revenant* could bear to hear that his university, once in advance of its age, was now immeasurably behind it, he would at least be furious on being told that it was out of respect for him and his contemporaries, that this ruin had been allowed to come on. He would use much harder words than we have done, and would prescribe for them, among other medicaments, a vigorous discipline from the press, declaring, as Strafford did of Hampden and his colleagues, that ‘much beholden they should be to any one that would thoroughly take pains with them in that kind.’

Having expressed our opinion of the method of examination pursued at Oxford, on which so much depends, since, as Professor Powell remarks, ‘this will always be the first moving principle of the whole machinery,’ we proceed to comment upon the materials of the Examination Papers which have been published since the year 1828. In remarking upon these problems, we must take into consideration the state of the sciences at Oxford, which are in their infancy, as far as the studies of under-graduates are concerned. A mathematical paper may always be divided into two parts, the first containing those problems which the student must have seen in his books, or to which his attention must have been specially directed by his tutor,—in fact, all that a Cambridge man includes under the name of *book-work*;—the second, comprising questions which are not immediate applications of what is laid down in the books.” A doubt must sometimes arise in the mind of the examiner, in what proportion these two classes of questions should be given, and the task of deciding is by no means easy. If the *problems* prevail too much, the ordinary run of candidates will be prevented from showing what they really know; for though many are capable of reading and understanding the elementary treatises, there are but few who have so thoroughly seized the spirit of the processes as to be able to invent for themselves. On the other hand, the *book-work* must not entirely predominate, since, if that be the case, the higher candidates will be deprived of a most conclusive method of proving their superiority to the rest. The examination papers exercise a most perceptible influence upon the studies of an university; for being printed and published, they serve

as guides to the tutors and students, as to what to recommend or what to read. If we look to the great end of a university, which is to excite emulation in many, and not to settle the comparative merits of a few, who, possessing superior talent and industry, would study under any system, we should say, let the papers be almost entirely out of the books, with a few difficult problems. And for the encouragement of the early growth of any science, we should moreover recommend that the questions should be not only out of the books, but out of the simpler parts of them. But, after all, no man can decide such a question on general grounds, not only the particular circumstances of the place, but the general previous reputation of the candidates must have great weight in the arrangement. At Cambridge, for example, the average state of the candidates for honours in each year is so variable, and the examiners are, in consequence, so likely to mistake the degree of difficulty necessary to be introduced into the questions, that while in one year some candidates will exhaust the whole paper and call for more questions, in another, several parts of the paper will remain untouched by any one;—we have even heard that in one case, so convinced was a moderator on the first day's examination, that his questions were above all the competitors, that he struck out the harder parts of the second day's paper before presenting it to the students. With regard to the difficulty of the questions, we think the Oxford papers are generally judicious, at least we cannot imagine how any intelligent student who had really read and understood a common elementary work, could fail in acquitting himself with credit. Our criticism upon them would be, that they are not, in many instances, likely to point out the most useful course of study. But in saying this we must recollect that, as the examinations must proceed upon the supposition of certain elementary works having been previously read, the fault may lie in the works and not in the paper, which must be adapted to them. And we are bound to say, that a visible improvement has taken place since the year 1828, showing, if we mistake not, that increased attention has been paid to the method of tuition, and greater appetite for the study awakened among the young men. The papers for 1832 are ten in number, consisting of about nine questions each;—three are on algebra and geometry, two on the differential calculus, and one on each of the following subjects:—the *Principia*, mechanics, hydrostatics, astronomy, and optics. Our limits not allowing us to give the whole, we select two, *viz.* the more difficult of those on the differential calculus and

that on optics, from which the mathematical reader will be able to form his own opinion of the actual state of knowledge among the competitors for honours.

#### DIFFERENTIAL AND INTEGRAL CALCULUS.

1. Investigate the most common methods of integrating logarithmic functions of a single variable.

2. Determine the form of the curve, &c. represented by the equation

$$x^4 + 2ax^2y - ay^3 = 0.$$

3. Integrate (1.)  $dy - x^2dy + xydx = adx$

$$(2.) xdy - ydx = y \log. \frac{y}{x} dx.$$

4. Required the curve in which, if a tangent be drawn to any point, the distance of the point of contact from a given point in the axis, bears a constant ratio to the segment of the axis between the given point, and the point where the tangent, &c. meets the axis.

5. Give a method of finding the expansion of one variable in negative powers of another, and show its utility in discovering the asymptotes to a curve, whether rectilinear or curvilinear.

6. If a cone be cut by two planes, one parallel to its base, the other parallel to a side, determine the point in the side of the cone where the planes must pass, so that the areas of the sections may be equal.

7. Show how points of contrary flexure may be determined in spirals, and apply the principle to the spiral in which the angle varies inversely as the  $n$ th power of the distance.

8. If  $f(x)$  represent any function of  $x$ , then if  $x$  becomes  $(x+h)$ ,  $f(x+h)$  assumes, when developed, the form

$$A + Bh^\alpha + Ch^\beta + \&c.,$$

and determine the values of  $A, B, C$ , &c. and of the indices of  $h$ .

#### OPTICS.

1. There are three plane reflectors, two of which are at right angles to each other, and a ray of light is incident upon the third, and reflected successively by each of them: compare the angle between the first incident and last reflected ray, with the angle of first incidence.

2. Given the distance of the object from the image, and their comparative magnitude: determine the radius of the reflector.

3. Define aberration, and show how formulæ for its determination may be obtained in reflection and refraction.

4. In what case will the image of an object formed by a double convex lens be equal to the object itself.

5. Show that the higher the power of a lens, the less will be the range of distinct vision.

6. If the reflecting curve be the reciprocal spiral, and the radiant point be situated at *the pole*, determine the equation to the caustic.

7. Construct Newton's telescope;—draw accurately the extreme ray, and deduce an expression for the magnifying power.

8. If any point be given, and also any curve, show that an indefinite number of reflecting curves may be traced to which the given curve is the caustic, the focus of diverging rays being in the given point.

9. Explain the chief hypotheses respecting the colours of bodies.

Some of the questions, particularly in the earlier examinations, are stated in such a manner, that a student, who had not seen them before, would find some difficulty in understanding what they mean. This was a very common fault in the Cambridge examination papers of seven or eight years back, and should of course be avoided, not only for the sake of encouraging perspicuity of language, but because the student who has seen the question in his book, gains an unfair advantage over one who is attempting it for the first time, if the enunciation be not so stated as to give the latter an immediate perception of its meaning. As an illustration of what we have said, we quote the following problems, extracted from various papers:—

‘A cylindrical bar is suspended by a given point in a semi-circle whose diameter is = the bar. Find the inclination of the bar to the horizon, on the supposition that the semi-circle is devoid of weight.

‘A body commences its motion on the convex side of a cycloid corresponding to an arc of  $30^\circ$  of the generating circle. Determine the point where it will fly off from the curve.

‘Show that any function may be developed in a series of integral powers of  $h$ .

‘A glass ball is thrown with a given velocity and strikes at right angles a perfectly hard vertical plane.—Required the point where the ball will pass the horizontal plane from which it was thrown.’

The examiners at Oxford should recollect that they cannot, for some years, expect to produce any considerable annual number of young men who shall have gone through a very wide range of study in the mathematical and physical sciences. This never can happen until all the undergraduates shall be required, as a *sine qua non* for a degree, to know a little of the elements of geometry and algebra. Mathematical power, existing in an ordinary degree, will not show itself in nine cases out of ten, unless circumstances oblige the possessor to develop it; and the university of Oxford, sowing only a very small part of its seed, we might say, only cultivating that which accidentally drops into

the earth, will never have what may be called a crop, and only now and then a good plant. Until the academical body shall find out that some little knowledge of physics, at least, if not of mathematics, is a necessary part of a good education, it would be wise in the examiners not to attempt too much, or to discourage the student by a very large and difficult display of examination papers. The questions should be easy, principally confined to the fundamental propositions of the subject; and the applications given should be simple and practical, bearing a little more upon the uses made of mathematics in what we may call actual service, and not so much upon parade exercise, to which we liken the questions above-mentioned. Nobody hangs bars up in semi-circles, or flings perfectly elastic glass balls against perfectly hard walls; and it must remove some of the interest which a well-disposed student would feel in the subject, when he sees that he never seems to arrive at any process which would enable him to do something practically useful. He knows himself to be living in a country abounding in applications, direct or indirect, both of mathematics and physics, to every thing he wears or eats, to every thing he reads of or sees. And yet he finds, to his discouragement, that though he is spending much time on these two great branches of human knowledge, his tutors never furnish him with any but make-believe problems, the circumstances of which are for the most part impossible, and the results nearly always useless.

The great defect under which physico-mathematical science labours in this country is that of simple elementary works, which shall confine themselves to deducing the great propositions in the shortest way, and which shall omit the *moles indigesta* of useless applications, which have been handed down for a century, because they were pretty applications of mathematics. They were useful in their day, as being likely to lead to useful results, of which every fair probability being now over, they may be thrown aside in future to make way for real knowledge. We should less object to this defect, if tutors and lecturers pointed out to their pupils the selections which it would be advisable for them to make, leaving them to try their skill upon, or confirm their knowledge of the principles by, anything contained in the remainder of the book. For example, a student of dynamics might profitably read, once in his life, the properties of Cotes's Spirals, provided no such absurdity were contemplated as retaining these useless things in memory for a future examination. But this cannot be done by the tutor, without the aid of the public examiner. If it is understood that the latter will make

these unpractical questions a part of his examination, the student must be prepared with them, and elementary writers must introduce them into their books. So long then as the public examinations contain anything which is useless, something useful must be neglected by the student; for that which he might advantageously read is much more than sufficient to occupy all the time which he can give to the subject. We should recommend to the examiners a practice long used with success at the *Ecole Polytechnique*. The various propositions necessary for the application of any subject are registered and arranged, and periodical investigations are made, as to whether improvements in science have made it advisable to reject or add to any part. A syllabus of this sort, judiciously drawn up and published by authority, would be of great service, as it would point out to the young student the *minimum* of knowledge which is indispensable, and would thereby save him from that feeling of despondency which many cannot avoid, when they consider the vast mass which they may read, and the difficulty of selection.

We have observed that the *Principia* of Newton is one of the books which the aspirant for mathematical honours is expected to have studied. On this a question of some little difficulty arises. On the one hand, the beautiful processes and close reasoning of the *Principia*, would induce every one to wish that the work of Newton might never be entirely banished from our universities. On the other hand, it is now universally confessed, that modern methods are of superior power, and also that there is much in the *Principia* with which it would be useless for the student to meddle. The Oxford examination comprises only the three first sections, which is, perhaps, to be regretted, since those sections do not contain by any means the most curious or improving part of the work. In a publication which lately appeared at Cambridge, viz. the second edition of Mr. Whewell's *Dynamics*, Part I., a judicious course is taken with regard to the difficulty above stated. The most remarkable propositions are introduced, solved according to Newton's method, in their proper places, after the analytical solutions of the same questions. By this means the student is not reduced to the alternative either of reading much which is uninteresting, or of foregoing the pleasure of seeing in what manner the Prince of philosophers overcame the difficulties of his subject. If this work be introduced, as it probably will be, into the Oxford curriculum, we may hope to see the Newtonian theory of the lunar irregularities, which is of use, take the place of that of motion in a logarithmic spiral, &c., which is of none at all.

A mathematical scholarship has been founded for some years in the University. This is a most excellent institution, because, though it will not create much general emulation, on account of the very few who will conceive they have any chance of getting the prize, it will nevertheless excite these few to a degree of proficiency which they would not otherwise have attained, and will thus become the means of supplying the University with efficient teachers in increased number. We have before us the examination of the candidates for this scholarship in Act term, 1831, and we are glad to say, that it is nearly free from the defects which we have noticed in the examinations for honours. We give one of the papers, which, as our Cambridge reader will see, would require a very high wrangler to clear entirely.

‘ A body begins to descend from a given point,  $A$ , and the velocity at any point is such, as would cause it to move uniformly over the ordinate to a given curve in the time of descent from  $A$ , to determine the law.

‘ Find the curve that cuts all the circles which touch a vertical line at a given point, so that the times of descent shall be equal.

‘ Determine the locus of a point, from which two contiguous objects in a right line will appear of the same magnitude.

‘ A pencil of rays falls obliquely, but centrally, on a concave mirror; explain the positions of the *primary* and *secondary* planes, and determine the points at which the rays in those planes are collected.

‘ Investigate an expression for the law of resistance necessary to make a projectile describe a given curve.

‘ Explain the method of clearing the lunar distances from the effects of refraction and parallax.

‘ By what force placed in the nodus of a lemniscata may a body be made to describe the curve ?

‘ If light were strong enough to form the rainbow after three reflections, find the angles which the incident and emergent rays must make for the red and for the violet rays.

‘ Newton brings out the motion of the moon’s apsides too small by  $\frac{1}{2}$ : point out the omission in the calculation.

‘ Investigate a general expression for the radius of curvature to any surface.

‘ In what cases can binomial differentials be rationalized ?

‘ Let  $nt = u - e \sin. u$ , expand  $u$  in terms of  $e$ . To what purposes is the development applied ?

If we were asked to state our opinion of the prospects of science at Oxford, our reply would not be of an unfavourable or despondent cast. We should remember what the University of Cambridge was, at the commencement of the present century, and what it is now. With the mathematics, their

great staple, in not a much more advanced state than Newton had left them—with no rewards for literature except a few medals and prizes, which excited emulation only among the best candidates—exposed to the triumphant sneers of all who knew what science was upon the continent—that University presented a far less cheerful prospect than Oxford does now. In thirty years what a different state of things has arisen ! the continental discoveries have been imported, spread abroad, and augmented ; elementary works, many of them above mediocrity, and some excellent, have been written ; the examinations for honours have been most materially improved both in matter and form ; classical knowledge has been required from all who desire to obtain a degree, in addition to the miserable pittance of Euclid and algebra, which had been previously thought sufficient ; and, lastly, honours are now bestowed in classical literature as well as in mathematics. In the different colleges the main features of the university system are preserved ; and to crown the whole, the march of improvement has not yet stopped, nor are there wanting many to occupy themselves in detecting the remaining faults of the system, and suggesting the means of improvement. We may well ask, how has this magnificent change been effected ? simply by the labours of a few men, who, having acquired a commanding knowledge of the subject, urged those changes which they thought necessary in spite of opposition and ridicule. They were aided by a portion of the public press, and particularly by the sarcasms of the late professor Playfair, which no Cambridge man could venture to deny. A similar movement will, we are certain, take place in the University of Oxford, with this advantage, that her own sons have taken the initiative, to use a French phrase, in laying open the evil. Their declarations have gone forth to a public which begins to take a deep interest in every thing relating to education, from an infant school to a chartered university. It will not be forgotten that professors and examiners have united to blame the system of which they are a part, and many an Oxford man will hear the question—Does your university *still* take no steps to render its course of education worthy of the name ? That it may soon furnish a triumphant answer, we, as its friends and well-wishers, express our earnest hope.

As we have ventured to put forward our opinions on this subject, professing, at the same time, what may seem to some inconsistent with our language, great good-will towards the university in question, we will state why we think it very necessary to keep these institutions in such a state that public



interference with their affairs shall never be necessary. With all the boasted love of knowledge which prevails in this country, it must be recollected that the unthinking part of the public will never, at least for some time, be made to see the utility of many branches of knowledge. The step at which any science becomes useful in their eyes, is that in which it conduces to worldly interest; in fact, when it begins to return so much per cent. The various gradations between the abstract speculation of the mathematician or chemist, and a well-mounted engine, going thirty miles an hour on a rail-road, are unknown to most, and even denied by many who ought to know better. Hence little profit accrues to the scholar or philosopher who gives up his time to these parts of knowledge, the results of which do not immediately make money. The mariner who sails by an astronomical table, and thereby shortens his voyage, has all the profit: the mathematician, who entered into the profound and difficult theory on which those tables are built, cannot claim from the former his part of the money which his labours have saved. Again, it is necessary that there should be some to survey the field of knowledge still further, and to pursue those subjects which are yet barren as to pecuniary return. No one blamed the government for sending out Captains Cook and Parry, though any actual benefit was uncertain before the voyages were made. The same principle applies to speculative knowledge, as it is called; and it is therefore desirable that there should be some method of enabling those who show a taste for such branches of study, to pursue them without starvation. The endowments of the universities are almost the only means of effecting this object, partly by the leisure which they afford to those who gain them, partly by the knowledge which they stimulate *all* the competitors to acquire: whether they are administered in such a way as to ensure the greatest possible benefit which can arise, is not the question; but most certainly, such as they are, what we have just stated is true. If Newton had not had the resources of a college fellowship or professorship, we might never have seen the *Principia*; and the same might and still may be said of many others. If these endowments were either confiscated or applied to some more *practical* use, the doors would be closed upon the entrance of many improvements in science, and other branches of abstract knowledge; and thus by a narrow and ill-understood spirit of reform, the community might be deprived of the benefit of most important discoveries.

EXPOSITION OF AN IMPROVED METHOD OF TEACHING  
MODERN LANGUAGES.

[As it is one of the objects of this Journal to describe establishments for education, whose general merits appear to entitle them to this notice, so we conceive it a part of our duty to give publicity to modes of instruction which are founded on rational principles, and have been tested by experience—without however, in either case, holding ourselves responsible for all matters of detail.]

The acquisition of ancient, as well as modern languages, is justly considered one of the most important branches of education. The study of the ancient languages, particularly Latin, as a department of useful knowledge, and as a means of mental improvement, must be referred to a much more remote origin than that of modern languages. Indeed, the study of the latter cannot be traced farther back than the fifteenth and sixteenth centuries, when a spirit of commercial enterprise began to animate the nations of western Europe, as the communication between them was then becoming more secure and easy.

The object for which the acquisition of each set of languages became desirable, was different in its very origin, and continues to be so. By applying himself to the ancient tongues, the student wishes to obtain access to that information which can only be fully acquired by the reading of ancient authors, and likewise to refine his taste by a close examination of the language, in which these authors clothed their conceptions. Thus the main object in studying the ancient classics is to improve the mind. It is not so with modern languages. The improvement of the faculties is not *the only*, nor even the principal object, for which *they* are acquired. The knowledge of *them* is desirable for *a more practical use*. By means of it the communication of nations that speak different languages is rendered more easy, more intimate, and more extensive. Hence it follows, that in studying the Greek and Latin languages, all our efforts are directed to the acquisition of so much of these languages as will enable us *to read their classic authors with ease*, and to comprehend completely what they say. But the modern languages are principally learned for the purpose of *expressing with ease our own conceptions both in speaking and writing*.

The objects being so different, it would seem evident that they are to be obtained by different means; but with surprise we observe, that the methods used in teaching both sets of

languages are the same; and still more strange must it appear, that the mode of studying modern languages has received no important improvement, which had not previously been introduced into the teaching of ancient languages. These improvements are indeed not numerous. They do not amount to more than a single one, but, it must be confessed, one of great importance, which was introduced not quite a century ago. Before that period no other mode of teaching languages was known, than that of explaining an author; and as a means of facilitating that instruction, a few ill-digested rules of grammar were previously inculcated. In those times, only such as were endowed with an extraordinary memory, or had abundance of leisure which they were inclined to employ in a long, tedious, and laborious task, could acquire either ancient or modern languages. But towards the middle of the last century *exercises for writing* were generally introduced, and they soon proved to be a most important means for facilitating the acquisition of languages.

The advantages arising from this improvement were indeed great. Before its introduction, the true sense of grammatical rules could only be attained by numerous previous mistakes. However well they were conceived and expressed, the words used in laying them down could not convey the exact meaning to the mind of the young learner, without some very conspicuous instances of the application of the rules. Such instances, however, were not brought forward when the rules were inculcated; they were reserved for the reading of the authors themselves, and then they were intermingled with so many other rules, that it required more ingenuity and sagacity, than falls to the common lot of men, to disentangle at once the confusion, and to arrive at clear conceptions. This confusion was greatly increased by the necessity of acquiring all the grammatical rules and forms, before an attempt to read an author could be made. For it is impossible to read a very few sentences of a book without being obliged to refer to at least two-thirds of the grammatical forms and rules; and hence arose the necessity of knowing them all before the reading of an author could be attempted with any chance of success. Now, whoever considers that every grammar is only an aggregate of a considerable number of very minute and unconnected facts, cannot be astonished that this kind of study produced, even in the clearest minds, such a confusion and uncertainty, as could only be overcome by long-continued efforts of very intense study.

These disadvantages are, to a great extent, removed by the writing of exercises. The most important grammatical forms,

and a few rules are selected, and the manner in which they are to be applied is not only shown in a few examples, but strongly impressed upon the memory by the operation of writing copious exercises. As soon as the selected part of the grammar is firmly rooted in the memory, another selection is made and treated in the same manner; and so on till the greater part of the grammar is thoroughly acquired. By this method a considerable degree of order has been introduced into the chaos formerly existing; and order, as is well known, is the great support of memory. At the same time the operation of writing down well chosen sentences conveys better than any other means the true signification of words and phrases, and impresses them more strongly upon the memory.

It is doubtless a matter of regret, that, as the advantages arising from writing exercises are so great, the method should not be followed up to a much greater extent than is commonly done. The desire of so many teachers to exhibit the great progress made by their pupils in a short time, induces them to proceed with too much haste to the explanation of some difficult author, and to abandon too soon the more secure and solid way of writing exercises; which, were it pushed three or four times as far as it is done at present, would doubtless amply repay the additional time and labour. But even with the present system, the practice of writing exercises has abridged the time formerly required for the attainment of a language, probably by one-half; and what is thereby gained, has properly been transferred to the study of natural philosophy, and other scientific pursuits.

This practice, if we are not mistaken, was first tried in the ancient languages, but as its advantages became palpable in a very short time, it was soon introduced likewise into the study of modern languages. Here too it was attended with the same advantages as far as regards the *reading of books*; but this not being the principal object in learning modern languages, it is evident that their acquisition has not been facilitated to the same extent as that of the ancient languages.

Those who set a just value on the knowledge of modern languages will probably regret with us, that the study of these languages was not introduced before that of the ancient. It is certain that, in such an event, the teachers of the former would not for a moment have lost sight of their object. Not having before them an example to follow, they would have been compelled to find out their own way, and it cannot be questioned, that they would have gone in quite a different track: after numerous abortive trials, they would doubtless have discovered a much shorter and a more efficient way of attaining their end.

We doubt not but some of the methods lately tried aimed at this object; and on that account they deserved the favour with which they were received by the public. But unfortunately they have not been able to maintain the high ground on which they were placed by public approbation. The effect did not answer the expectations which were excited. Consequently these methods began to decline in the estimation of the public, and to be treated with neglect; and if we except a few feeble traces which still remain, we may be justified in asserting, that these new methods are almost buried in oblivion. Their downfall has, of course, been attended by a return to former systems.

But, perhaps, the modern innovations in this matter have gone too far. If, instead of abandoning entirely the old road, they had taken the pains of examining it thoroughly, they might probably have discovered, that partly by improving the road itself, and partly by straightening its windings, and cutting off some roundabouts, it was possible to bring the old road into a condition not less convenient for the traveller, than favourable to his quick progress. Such an attempt, at least, deserves to be tried.

Experience itself must show us the way in this matter. We have only to observe the different success of different methods. Those teachers of modern languages, who from an over-anxiety to bring their pupils as soon as possible to the reading of books, or from some other motive, do not previously subject them to a course of written exercises, never succeed in imparting to them the ability of speaking the language. But it is not so with those, who choose the other method. They sometimes succeed, and sometimes they do not succeed. They succeed whenever their pupils are endowed with a quick and tenacious memory, and a certain boldness of mind. But as by far the greater number of their pupils do not possess both qualities in the requisite degree, the number of those who attain such a knowledge as enables them to speak the language with ease, is far from comprehending the moiety of those who attempt it. How great is the number of persons, who frankly declare, that they have submitted to a considerable sacrifice of time and labour for the purpose of acquiring the ability to speak a modern language, without succeeding in their design! They do not impute this failure to the want of skill in the teacher, but to the natural defects of their own memory. They are persuaded, that they are well acquainted with the grammatical part of the language, but when they try to speak, they cannot find the words and expressions necessary to give utterance to their conceptions.

This fact clearly indicates where we must look for the principal fault in our method of teaching modern languages. Teachers think they have completely done their duty, if they succeed in imparting to their pupils the grammatical part of the language; and they leave the acquisition of the words, expressions, and phrases, entirely to the industry of the students themselves, and to the use of a dictionary.

Now, if we consider the simplicity of the grammatical forms, and the comparatively small number of syntactical rules in all modern languages, and afterwards compare them with the multitude of words, expressions, and phrases requisite to be known before a student is able to maintain a conversation on subjects of daily occurrence, we must allow that the assistance given to the pupil by the teacher is only directed to the more easy part of the task, and that it is by far too scanty for the attainment of the object, if not seconded by extraordinary talents.

Let us see what ways have been proposed and tried for the attainment of this most difficult part of all languages. It was once thought that the learning by heart of a vocabulary might answer the purpose. But, in our opinion, few of those who have tried the experiment, have derived any considerable advantage from this most tedious task. The words and phrases are forgotten as soon as they are learned. From whatever cause it may proceed, such is the general fact, and consequently this method, if we are not greatly mistaken, is almost entirely exploded.

The knowledge of this part of the languages is much more advanced by an attentive reading of books, and doubtless it is for this reason that the teachers of modern languages employ so much time in this task. To this mode also, we think, it is chiefly owing that a few of their pupils acquire the ability of speaking a language. But it is insufficient for the greater number of students. That may easily be shown by referring to the ancient languages. All those who have studied them with great application, know very well, that even when they have advanced so far in their knowledge as to be able to translate correctly any Greek or Latin author without previous preparation, still they are unable readily to find in their memory the corresponding Greek or Latin words, whenever they try to translate the most common English expressions. Experience shows us, that the case is not greatly different with those, who try to acquire the ability of speaking modern languages by the reading of books.

Many teachers are doubtless sensible of the insufficiency of their methods; and in order to amend them, they try to

compel their pupils to repeated efforts of speaking, by entering into some conversation with them, but generally to no purpose: for they find two difficulties which cannot easily be overcome. The pupil is commonly too little acquainted with the expressions and phrases requisite to enable a person to maintain a conversation, and consequently it cannot be extended beyond a few common-place or complimentary sentences; and here it must be dropped. But even if his stock of knowledge is such as would carry him through a conversation, it soon comes to a stop for want of a subject. For the circle of ideas, in which both the pupil and the teacher move, is so different, that it is very difficult, and in many cases quite impossible, to find out subjects of conversation equally interesting to both. Thus the honest teacher, who wishes to do his duty, after many fruitless attempts, is obliged to return to the reading of books.

Within the last few years a new method has been tried. *Dialogues* have been published. But it does not seem that this improvement has produced any considerable effect. To learn them by heart is, indeed, not quite so bad as to learn a vocabulary, but it is not much better. We think, however, that such dialogues may be of some service to a traveller, who has already made some progress in speaking a language, and who wishes to acquaint himself occasionally with the most common expressions on some subjects of daily occurrence. But a beginner will, probably, be little benefited by them.

So scanty and insufficient are the modes proposed and tried for the attainment of the most difficult part of languages, that it is evident that as long as a more efficient mode for this purpose is not derived, the acquisition of a modern language for the purpose of speaking will always remain an enterprise, in which the odds are against a successful issue for the greater number of students.

The usual mode of teaching the grammatical part of languages is much less exceptionable when it is combined with the writing of exercises. But here too, we think, a considerable improvement might be effected by a better arrangement of the different parts of grammar for the purpose of teaching. We do not intend to blame the order in which grammars are commonly arranged. On the contrary, we are convinced, that the established arrangement is the only admissible one. But we contend, that in teaching a language, the grammar is not to be imparted in that order. In teaching, the etymological and syntactical parts of the language are not to be separated. They are to be so selected and combined, that

the memory of the student may find a very useful support in their union. Thus every part of grammar will be more distinctly marked, and all confusion avoided.

We leave it to the reader to judge how far all these considerations have been attended to in contriving the following improved method of teaching modern languages. It can only be called an improved method as far as regards the manner in which the grammatical knowledge is imparted; with respect to the mode adopted for impressing upon the memory the knowledge of the words and phrases, it lays claim to some novelty.

According to this method the whole plan of instruction is to be divided into three courses.

In the *first course* the formation of simple sentences is to be taught—for sentences constitute, as it were, the framework of each language, and phrases serve only to fill up the interstices of the frame-work. By examining a certain number of the most simple sentences, it is not difficult to make out which part of the etymology, as well as of the syntax, concur of necessity in their formation. In every language, we think the substantive and the verb are the only parts of speech which are indispensable to the formation of simple sentences, and for that reason the first efforts of the teacher are to be directed to the teaching of them, and to them they are likewise to be limited during this course. After the selection of all the grammatical parts intended for the first instruction has been carefully made, the materials are to be arranged according to the peculiarities of every language. In some the substantive, in others the verb, ought to have the precedence. In general, however, the verb may be made the leading object throughout the whole course, and whatever else is to be comprehended under it may conveniently be connected with one or the other set of verbs. After this arrangement copious exercises for writing on every part of the grammatical instruction are to be provided. In these exercises numerous adverbs and some phrases of very common occurrence are to be inserted. This is done for the purpose of enabling the student to comprehend, in a short time, a great number of simple sentences used in conversation. For the same purpose about half of the irregular verbs are to be added to this course, and in the selection of them preference is to be given to those which occur most frequently.

After the exercises have been translated into the foreign language by the student, and corrected by the teacher, the work of the latter is, indeed, terminated, but not that of the



former. He is to be admonished by the teacher to read over the exercises from three to six times, according to the strength of his memory, and that aloud. Here it may be proper to observe, that the advantages of reading aloud what is completely understood, have either not been duly appreciated, or incomprehensibly neglected, by the teachers of modern languages. As a language, when spoken, is not a science, but rather an art, the organs by which it is exercised must previously acquire an habitual skill by a long course of practice. These organs are the ear and the tongue. By reading aloud what is perfectly understood, the necessary practice is obtained. The advantages arising from this practice are greater than can easily be imagined. The translating of a set of exercises we will suppose to have required an hour; and according to the average rate of memory very little of the instruction contained in them will have been impressed upon the memory. The reading them over aloud six times does not require more than a quarter of an hour; but even students with a very bad memory will acquire, by this practice, the greater part of what is contained in them.

We may now reasonably suppose the student to be acquainted, not only with the manner in which simple sentences are formed, but also with a considerable number of the most current words and expressions, and with a small number of phrases; and though he does not yet know the rules on which the formation of these phrases rests, he has acquired, by practice, a certain facility of using them. This knowledge, if duly managed by the teacher, will, in a short time, enable the pupil to understand what is spoken; and to reach that point the teacher ought now to direct all his efforts. No practice perhaps is more efficient for this purpose than that of narrating short tales. But this operation requires some particular skill in the teacher. He must adapt his narration to the knowledge of the pupil; and as the pupil is only acquainted with the formation of simple sentences, he must avoid compound ones, and substitute for them such as can easily be comprehended by the student. This can be done in every instance without impairing, in the least, the value of the narration itself. An instance will show how easily this may be managed.

The following tale is taken from a printed German book :—

‘ Zwei Bauern wurden von ihrem Dorfe abgefertigt, um in eine grosse Stadt zu gehen und dort einen geschickten Mahler zu suchen, der das Gemählde des Hochaltars in ihrer Kirche verfertigen könnte, welches das Märthyrthum des heiligen Sebastian vorstellen

sollte. Der Mahler, an den sie sich wandten, fragte sie, ob die Einwohner den Heiligen lebend oder todt vorgestellt haben wollten. Diese unerwartete Frage brachte sie sehr in Verwirrung. Sie berathschlagten lange darüber. Endlich sagte einer von ihnen zum Mahler: das sicherste ist immer ihn lebendig vorzustellen; denn, wenn man ihn todt haben will, kann man ihn dann immer noch todt schlagen.'

This tale may be narrated in short and simple sentences, as follows:—

'In einem Dorfe hatte man eine neue Kirche erbauet. Sie war dem heiligen Sebastian geweiht. Die Einwohner des Dorfes wollten ein Gemälde des Heiligen in ihrer Kirche haben. In der Absicht schickten sie zwei Bauern nach der Stadt. Diese waren beauftragt einen geschickten Mahler aufzusuchen, und über den Preiss des Gemäldes mit ihm sich zu einigen. Sie fanden bald einen Mahler und fragten nach dem Preise. Den Preiss kann ich nicht sogleich bestimmen, sagte der Mahler. Ich muss erst wissen, ob ich den Heiligen todt oder lebendig mahlen soll. Diese Frage hatten die Bauern nicht erwartet. Sie waren etwas betroffen und berathschlagten lange darüber. Endlich sagte einer von ihnen zum Mahler: mahlen Sie ihn doch nur lebendig; denn wenn unsere Nachbarn ihn todt haben wollen, können sie ihn immer noch todt schlagen.'

It is indeed not to be supposed that the student will directly understand such tales, even when narrated in short sentences. But the teacher may, in the beginning, facilitate the understanding of them by narrating them previously in English, and likewise in short sentences, and by then repeating them, as closely as possible to the English, in the language which he teaches. After adhering to this practice in the narration of ten or twelve such tales, the teacher will find that the pupil has acquired such an ability, that he may dispense with the previous narration in English.

That from this practice of narrating tales the greatest possible instruction may be derived, the teacher has to repeat them a second time in nearly the same words, and whilst he is doing so he ought to write down all those words, expressions, and phrases, with which the pupil is not yet acquainted. Then he places this paper before the pupil, and causes him to repeat the tale in the language which he studies, and at least twice. The pupil ought then to write it down after the lesson, the teacher to correct it, and to admonish the pupil to read it over aloud from three to six times.

This practice of narrating tales is to be continued till the student has enlarged his stock of words, expressions, and phrases, so as to be enabled to speak, which will take place

in a much shorter time than may be supposed. As soon as this point is obtained, the first course of instruction may be considered as terminated.

The student will, of course, be very far from speaking correctly. He is still unacquainted with by far the greater part of grammatical knowledge; and till he has acquired that, his instruction is incomplete. To accomplish this is the object of the *second course*.

Here, too, the most advantageous plan will be, first, to complete his knowledge of the formation of sentences. The manner in which the subordinate sentences and the periods are formed, together with the use of the subjunctive, are to be imparted before the formation of phrases by means of prepositions, and the regimen of the verbs and adjectives can be communicated. These are things which will occupy the student for a length of time. But when the teacher knows the art of uniting the etymological forms with the syntactical rules, and of arranging matter in such a way that the following instruction is duly supported by the preceding, he will save the pupil much labour and much time.

The practice of narrating tales is still to be continued. For the new instruction ought to be impressed as strongly upon the memory as that imparted in the first course; it must even be applied with greater care, because of its more minute nature. Besides, the narration of tales gives the teacher frequent opportunities of observing those parts of grammatical knowledge in which the pupil is not well grounded, and then he may remedy this defect by a few additional exercises. As for the mode of narrating itself, it is evident, that it ought now to be changed. The use of short sentences is to be discontinued, and longer ones are to be substituted in their place. The teacher will do well to give them the average length which such sentences have in the works of the classic authors of the language that he teaches.

The farther the student advances in this second course of instruction the more he finds himself enabled to speak and write with fluency and correctness; and as soon as he arrives at the termination, he may be considered as having acquired the language. For this reason most teachers think, that their task has then been brought to a completion. But we are convinced, that nobody can be considered to be well versed in a language, when he is not able to express his own conceptions in such forms and connexions as will adapt them to his own manner of thought and reasoning. Some persons connect their single thoughts in a very simple and loose

manner; others are not content till they express, by the arrangement of their conceptions, the different relations and bearings in which they appear to their minds. Such differences in writing must necessarily influence their compositions in foreign languages; and an attentive teacher will find that some exercises are requisite to enable the pupils to follow the character of their own minds with ease and without embarrassment. These exercises form *the third course* of instruction.

Here of course the activity of the teacher must be very limited. He has only to observe the decided propensities of the mind of each pupil, and, if asked, to point out some suitable subjects for composition. But he must proceed, in this matter, with great precaution, else he is in danger of pointing out the wrong way, and of increasing the labour of the student. In most cases he will do best to leave the choice of the subject entirely to the pupil. But as the facilitating of the communication between different nations is the principal object for which foreign languages are learned, the teacher is bound to insist on the composition of letters, which ought to make a principal part of this course.

Such compositions are to be looked upon as the key-stone, by which the arch receives its completion. With them the whole course of instruction is terminated.

It will not have escaped the attentive reader that the translation of books does not enter into this plan of teaching modern languages. The reason of this omission he will probably have guessed. It rests on the supposition, that when a student has attained the power of speaking with fluency, and of expressing with ease and correctness his own conceptions, he can find no considerable difficulty in reading printed books, especially if he takes some pains in arranging his studies in such a manner as to begin with the more easy kind of compositions, and afterwards to proceed gradually to the more difficult. By reading simple tales, novels, and comedies, he prepares himself for the more complicated style of historical compositions, philosophy, and reasoning. In poetry he ought to begin with tales and fables, then to proceed to pastorals, epic compositions, and tragedies. Didactic and lyric poetry ought to occupy the last place in his studies.

The common practice of translating books with students we consider merely a waste of time and labour, and it ought to be completely exploded in the teaching of modern languages.

Whatever may be the advantages arising from this im-

proved method of teaching modern languages, it has one defect. It cannot be used in large classes. We do not think that it can be made use of in a class composed of more than ten students. But as it is well known that those students who try to acquire the knowledge of modern languages in numerous classes, very rarely succeed in reading even a printed book without great difficulty, and still more rarely attain to speaking the language so as to be able to maintain a conversation, we do not think that the above-mentioned defect is a great one. We doubt not that every objection to a change in the composition of classes would be removed, if it were ascertained that by such a change the students would be sure to attain that end for which modern languages are studied, and that too with less expense of time and labour.

#### ON THE PRONUNCIATION OF GREEK AS PREVALENT AMONGST THE PRESENT INHABITANTS OF GREECE.

IN the hope that the subject may prove not wholly devoid of interest, we lay before our readers the following remarks on Greek pronunciation. The inconvenience resulting from the different modes of pronunciation in use among scholars of different countries, must have presented itself to the minds of many English scholars; and the advantages which would result from some standard of pronunciation being generally adopted through Europe are so evident, that it is needless to dilate upon them. It is vain to expect all scholars to agree as to what was the ancient pronunciation of most of the letters of the Greek alphabet. But as there exists at the present moment a nation which has preserved a great portion, not only of the words, but also of the constructions of the ancient language, it is not unnatural to suppose that, along with the preservation of so great a portion of the language itself, the pronunciation also has been in a great measure preserved. Be this as it may, it is perfectly impossible for any combination of European scholars to induce the modern Greeks to change their system of pronunciation; while, though difficult, it is by no means impossible for European scholars to adopt the pronunciation of the present inhabitants of Greece. During the progress of the revival of literature in the later part of the middle ages, native Greeks taught the Hellenic in Italy; and that they taught the pronunciation of that, and we may add of the present day, is shown by the orthographical rules at the end of the grammars published by the Manutii and others. Erasmus was one of the first innovators in Greek pronun-

ciation, and his book on this subject owes its rise to a hoax passed upon him by some of his fellow students, an account of which may be seen in Isaac Vossius. Could the prejudices of scholastic education be so far overcome as to allow English scholars to adopt the present pronunciation of Greece, Hellenic literature would be a decided gainer by the change. The English Hellenist, after a residence of a very few weeks in Greece, would obtain such an insight into the genius of the modern language as would enable him to converse freely with the natives, while, under the present system in use in English schools, his knowledge is at first a considerable drawback upon his progress. Nothing more conciliates foreigners to us than our speaking to them in their own language; it is considered as a proof that we are interested in their welfare. The literary traveller, if acquainted with the language, would obtain much information depending on local knowledge and local circumstances, which might tend to throw light upon many obscure passages of ancient authors. We once recollect being interrupted while reading Erfurdt's note on the Ajax of Sophocles, v. 59, 60.

ἐγὼ δὲ φοιτῶντ' ἄνδρα μανιάσιν νόσοις  
ὥτρυνον, εἰσέβαλλον εἰς ἔρη κακὰ

in the domains of his wily enemy, by the entrance of our shoemaker with a pair of shoes. In the whim of the moment we applied for the solution of the commentator's doubts to the aforesaid useful, though not exalted, personage. We asked him what he understood by the words\* *ναὶ βάλλω κανένα εἰς κακὰ δίκτυα*. His answer was, it is a proverb, and means to circumvent or cheat a person; in his own words, *ναὶ τὸν ἀπατήσω μὲ κακὰς πράξεις, μὲ τὴν πανουργίαν*. The scholiast apparently was unacquainted with this proverb. The poem written by Theodore Ptochoprodromus has the two following lines:—

καὶ μουχτερόν ὁ κηπουρὸς ἔχει καὶ τρέφει τοῦτον,  
καὶ τρέφει καὶ τὸν κηπουρόν καὶ μουχτερόν ὁ κῆπος.

Mr. Coraë on this passage says, *μουχτερόν, ὄνον*. τοῦτ' ἔστι γάδαρος, and gives *μοχθηρός* as the etymon. We have never heard the term *μουχτερός* applied to the ass, but frequently to that animal the name of which is, on ordinary occasions, ineffable in modern Greek, anglicè, the pig, and we give the etymology thus, *μύκτηρ, μυκτηρός, μουχτερός*, and also *μουχτερός*. Having ordered from our poulterer one of the aforesaid nameless animals, to which we recollected his having applied

\* *Ναὶ*, with the subjunctive, corresponds to the old infinitive: it is the remnant of *ἵνα*, as *μή* is of *μήτις*. "*ἵνα* is generally translated by *διὰ τοῦτο*: *ἵνα ὀργίξῃ πλῖον*—*διὰ τοῦτο ὀργίξῃ* *πρὸς* *ἐμὲ*."

this term, we took occasion on his next appearance in our *μυγειῶν* (kitchen), to ask him the reason why the animal was called *μουχτερός*. His answer was, *διότι μουχτόνει εἰς τὴν γῆν*, ‘because he gropes with his nose in the earth.’ We have adduced these two examples, not from the interest attending them, but in order to show that something may be expected even from the least educated class.

To a mercantile man established in Greece the knowledge of the language is invaluable; and it is unnecessary to state how much his acquirement of it would be facilitated by the introduction of what we have ventured to recommend into our English schools.

Had the political agents on whom the ambassadors of the three powers depended, possessed that information which a knowledge of the language would have enabled them to acquire, it is more than probable that measures more in accordance with the wants and wishes of regenerate Greece would have been adopted; and that much of the crime and anarchy, which have distracted that unfortunate country, would have been spared.

Europe owes much of her civilization to the study of the models of ancient Greece: let her repay the debt by administering to the intellectual wants of that people whose ancestors have done so much for her. She cannot better exert herself in this than by becoming acquainted with their language; and one step towards this would be the adoption of their pronunciation.

It is true that this pronunciation would increase the difficulty of writing Greek versé. But we would ask, is this accomplishment necessary or even useful? Is the time spent in its acquisition ever repaid? We would put it to those who have influence in one of our universities, whether the sum annually distributed in prizes to the writers of odes, called Greek through courtesy, might not further the acquirement of more useful knowledge if applied to some other purpose.

We have frequently heard it stated, that the modern Greeks pronounce according to accent, and the English according to quantity. If there be any propriety in the latter phrase, it should imply that long and short syllables are pronounced in such a manner as to enable the ear to distinguish between them. Yet that English pronunciation does this, few will choose to assert. The fact is, that when a word contains one or more long syllables, one of these is accented and lengthened; and that when the word has no long syllable, the accent is thrown as far back as possible, and a short syllable is not unfrequently pronounced long. Why should *λόγος* and

ὁδὸς both be accented by us on the first syllable? We have 'ever' and 'aver,' not unapt illustrations of the modern Greek accentuation of the two words quoted.

Let us take, for example, the line of Euripides—

δύσκληιαν ἐκτήσαντο καὶ ῥαθυμίαν.

Very few, if any, we conceive, will pretend to pronounce this line so as to convey to the ear of one unacquainted with the quantity of the syllable ῥα an impression of its length. Let us inquire further to what the system in common use in England leads. The first word in the line above quoted will be pronounced with a strong accent on the second syllable; but should the same word occur at the beginning of an Homeric line, it would be pronounced with two strong accents, one on the first syllable and another on the last. In the first of the two following lines the first syllable of σιγῶν, according to our system, is accented, while, in the second, the γα is accented.

φιλεῖ δὲ σιγῶν ἢ λέγειν τὰ καίρια.

σίγα, σιάωα.

Dionysius of Halicarnassus tells us that the long vowels are distinguished from the short ones in that ἡχεῖται πολὺν καιρόν. Quintilian says, 'longam esse duorum temporum, brevem unius etiam pueri sciunt\*.' Cicero says, 'tota theatra exclamabant si brevis producta fuisset.' From the investigation of these and similar passages of ancient authors, and from the internal evidence afforded by ancient metrical compositions, we are induced to believe, that in the time of classical Greece the quantity of a syllable was, in the generality of cases, appreciable in pronunciation. Or if the following statement be more intelligible, we believe that, in the classical ages, words were pronounced in such a manner as to enable the ear to judge whether any given syllable was long or short. Be this as it may, quantity has wholly disappeared as an element in the pronunciation of the modern Greeks, so completely, indeed, that it is difficult to make a Greek understand the difference between *mate*, *met*; *vary*, *very*; *feeling*, *filling*; *foolish*, *fullish*.

• A comparison of the ancient pure iambic senarius, and the modern heroic verse will show that long syllables occupy the alternate places of the former, while accented syllables occupy the same places in the latter. This change is by some attributed to the Goths,—by others to the Moors and Africans,—and some Italians lay claim to the first accentual poetry, asserting that the Greeks imitated this poetry from



them. There is a Greek accentual poem, two lines of which we have quoted above, written by Theodore Ptochoprodromus during the reign of Emmanuel Comnenus, which terminated in 1180. The *Divina Commedia* cannot lay claim to greater antiquity than the beginning of the fourteenth century, and we believe that there is only one accentual poem in Italian before the time of Dante, so that the question, Whether this kind of metre was first adopted in Greece or in Italy? may reasonably admit of doubt. The change has evidently taken place;—with regard to its causes we shall suggest an hypothesis which we believe is new, and may assist in the final decision of the question.

The physical conformation of the human ear is such, that small differences of time, or of the duration of a sound, are much less distinctly measured than the difference between an accented and an unaccented syllable. Teachers of music find greater difficulty in making their pupils good *timists* than in any other branch of music.

In examining different syllables, it will be found that between the shortest and the longest there are many stages of gradation, so that in some cases it is extremely difficult to decide whether a given syllable is long or short. Thus we find, in the Greek poets, the same syllable occasionally considered as long and occasionally as short;—we allude to those syllables in which a short vowel is followed by certain couples of consonants which we shall, for brevity's sake, term 'permissive combinations,' as, for instance, *παῖτρος*, *νῆπιος*, &c.—Vide Pors., Præf. ad Hecubam. It would appear, then, that there is a physical defect in a system of pronunciation dependent on quantity, which arises from the difficulty of appreciating the quantity of syllables, and it is not unreasonable to suppose that this inherent defect gradually led to the final extinction of quantity as a characteristic of Greek pronunciation; and perhaps something like this gradual extinction of quantity is perceptible even in the classical Greek poets.

In Homer, all dissyllabic words, in which the first syllable consists of a short vowel followed by a permissive combination, have that first syllable long; and there is no exception to this rule, if we admit Dawes' correction of Il. z. 479, and only one if we do not. In the tragic writers we find these syllables long and short; and, in Aristophanes, generally short. In Tyrtaeus, we find them long and short, even in the first line of each couplet. Some persons attempt to explain this fact of the length of the syllables under discussion, by saying that Homer was under the necessity of finding long syllables in order to vary his verse. 'Now Tyrtaeus was under

the same necessity, though perhaps not in as great a degree, from the smaller number of divided syllables used in his days, and yet, he has these syllables short. And further if, in Homer's days, these syllables were ever pronounced short, it does appear most strange that he never should have availed himself of this license except in one solitary instance. Homer, too, uses similar syllables in trisyllabic words as long, much more frequently than the tragic and comic writers ;—he also uses ἴσος, (or perhaps εἴσος,) the tragics ἴσος : in Homer καλὸς is a trochee, in the Attic dramatists a pyrrichius. The shortening of the final syllables of ἡμιν, ὑμιν in Sophocles appears to indicate the commencement of a neglect of quantity.

It is a general rule in accentuation, that where the final syllable is long and unaccentuated, the acute accent is found on the penult. To this rule there are some exceptions, as λέγεται, ἄνθρωποι ; but in these examples, according to accental doctrine, αι and οι are to be considered short. It is possible that previous to the invention of written accents these words were pronounced λεγέται, ἀνθρώποι. That ἄνθρωποι had the accent on the penult in some parts of Greece we are expressly told ; and the pronunciation ἀνθρώποι, σαλιγγάροι, κοτύφοι may be heard at the present day, though that of ἄνθρωποι, σαλίγγαροι is much more common. Is it not probable that at the time when written accents were introduced αι and οι were considered as short diphthongs, or as indicating short vowel sounds ? On the same principle, i. e. of the loss of quantity, we account for the modern accentuation of ἄρρωστη, ἐρχόμενη, &c.\*

In the first fifty-seven verses of the Medea we find no less than twelve which are harmonious to the English ear when pronounced according to accent ; or, in other words, where the position of the accent in these lines corresponds with the position of the accent in English heroic verse ; and a still greater number would have been harmonious to the ear of a Greek of the twelfth century.

The Athenian audiences no doubt felt the harmony of the verses of Euripides, and the harmony of from twenty-five to thirty per cent. of them would be felt by Κορινθίους and Χρισ-

\* Had the final η been considered short by the ancients, such would have been the accentuation, and we think that the practice among modern Greek Hellenic scholars of pronouncing ἄρρώστη, ἐρχόμενη would be better abandoned, as tending to introduce an irregularity for which there is no sufficient reason. We think, too, that these gentlemen would do well to take ἄρρωστη, εὐμορφη, &c. for the feminine, and not ἄρρώστος, εὐμορφος, because the declension of adjectives would be thus rendered more regular. For the practice of the ancients on this subject we refer them to 'Porson ad Med.' 822. Ἀρρώστος, however, applied to females, may be heard in the mouth of the lower orders.

τόπος. If, then, we assume that when quantity had ceased to be a characteristic of the pronunciation of the Greeks, they formed their verses according to those models of their forefathers which they understood, neglecting those, the harmony of which they did not understand, we can account for their use of accentual verse without recurring to foreign intervention in order to explain the change.

Though English verse was originally formed according to the Italian model, few Englishmen can perceive any harmony in the first line of the *Gerusalemme* :—

Canto l' arme pietose e il capitano.

The following lines are from Parini's '*Mattino*,' a poem first published in 1793 :—

Or primamente  
Odi, quali il Mattino a te soavi  
Cure debba guidar con facil mano.

The harmony of these two lines cannot be felt by an Englishman unaccustomed to Italian poetry, because English verse requires the strong accent on the fourth syllable ; yet should an Englishman read these lines,

Odi, quali il Mattino a te soavi  
Cure debbà guidar con facil mano,

the effect to an Italian ear would be offensive in the extreme ; and there is every reason to suppose that an Englishman's recitation of the verses of Euripides would have been equally offensive to the author, even were the Englishman's pronunciation correct as far as regards the sound of the vowels and consonants. If an Englishman is incapable, in some instances, of appreciating the harmony of verses written in a foreign language by his contemporaries, it really does seem unreasonable that he should pretend to appreciate that of verses written in a dead language. It is our belief that the art of versification, according to quantity by the ear solely, is lost for ever ; or, at least, till the time when quantity shall again become a characteristic in pronunciation.

To those who should wish to acquire the modern Greek pronunciation, it is important to observe, that all syllables over which a mark of accent is placed are strongly accented, without any distinction between acute, grave, and circumflex. To this, however, we find an exception in cases where the acute accent on the last syllable is immediately preceded by the circumflex on the penult. To give an instance, τὸ πνεῦμά μου is pronounced as if written τὸ πνεῦμα μου. If the accental marks introduced by Aristophanes, or others, did not designate that the syllable so marked was

strongly accented, one is totally at a loss to account for the fact, that ninety-nine words out of a hundred,—of those we mean which are common to all ages,—are pronounced, at the present day, in this manner, by those, too, who can neither read nor write. It is true that there are some exceptions, but these are inconsiderable. The double accentuation, ἴδε, ἰδέ : λαβε, λαβε of more ancient times finds a parallel in modern days in ὅταν ἴδω, ἰδῶ—ἐμπη, ἐμπῆ—ἐβγη, ἐβγῆ—πύρηκα, εὐρήκα.

No word is aspirated in modern pronunciation.

In the following schedule of the modern pronunciation, we have placed an English word opposite to each character, or combination of characters, and those letters which are printed in italics, are those which give the sound of the Greek character. In some instances we have given the English letters solely.

#### A. Vowels sounds.

*α*, ally.

*ε*, αι, very.

*η*, ι, υ; ει, οι, υι, fill.

*ο*, ω, no.

*ου*, full.

The sound of *ο* and *ω* does not exactly correspond to that of *o* in *no*, but is shorter. Many people give the true modern sound in pronouncing *whole* and *wholly*.

Some people pretend that the two characters have different sounds. There are many verbs at present in use which are derived from ancient ones in *οω*, the sole difference being in the introduction of a *ν* between the two vowels. This termination is written by some *όνω*, and by others *ώνω*. The indeclinable participle of the present active is written *λέγοντας* by some, and by others *λέγωντας*. This would not be the case were there any difference in the sounds of the two vowels.

#### B. Consonantal sounds.

*β*, *v*.

*γ*, (1.)

*δ*, *this*.

*ζ*, *maze*.

*ς*, *think*.

*κ*, *k* (2.)

*λ*, *l* (3.)

*μ*, *m*.

*ν*, *n* (3.)

*ξ*, *expense*.

*π*, *p* (4.)

*ρ*, *r*.

*σ*, *best* (5.)

*τ*, *t* (6.)

*φ*, *ph* or *f*.

*χ*, (1.)

*ψ*, *apse*.

(1.) It is impossible to represent the exact sound of these two characters. We shall content ourselves with recom-





mending our readers to pronounce  $\gamma$  when followed by the characters which have the sound of  $e$  and  $i$ , [vide A] like  $y$  in *ye*; and when followed by other characters, like  $g$  in *go*. *Ye* and *yet* give the sound of the  $\gamma$  in  $\gamma\eta$  and  $\lambda\acute{\epsilon}\gamma\epsilon\tau\epsilon$ , as pronounced by the moderns, so nearly, that an Englishman pronouncing in this way would never be misunderstood by a native Greek. And though misapprehension might, and no doubt would, occur from pronouncing  $\gamma$  like  $g$  in *go*; yet we are so convinced, that any attempt to describe the sound would be more likely to mislead than not, that we recommend the pronunciation as above till the student have an opportunity of learning it by imitation. The sound is not unlike  $r$ , as heard at Newcastle.

$\gamma$  is pronounced *ng*, when followed by  $\gamma$ ,  $\kappa$ , or  $\chi$ .

$\chi$  is very nearly the sound of *ch* in German, though somewhat less guttural. Before the sounds  $e$  and  $i$ , it is softer than before the others. Englishmen might learn the sound from the Germans, Scotch, Irish, or Welch. Richter—loch—Drogheda—corrach.

$\sigma\chi$  is not the German *sch*, or our *sh*; but is a complex sound combined of the two ordinary sounds of  $\sigma$  and  $\chi$ .

(2.) When  $\kappa$  follows  $\gamma$  or  $\nu$ , it takes the sound of  $g$  in *go*, *ἀνάγκη*, *anagee*: τὸν κόσμον, *ton gozmon*.

(3.)  $\lambda$ ,  $\nu$  in most parts of Greece have something of the Italian *gli*, *gni*; yet we have heard this pronunciation ridiculed by native Greeks. An Englishman studying modern Greek in this country would do well to pronounce them like the terminations in *fully*, *many*: he might afterwards acquire the other pronunciation as opportunity occurred.

(4.)  $\omega$  after  $\mu$  and  $\nu$ , has the sound of *b*. *ἐμπειρος*, *embiros*; τὸν πύργον, *ton birgon*.

(5.)  $\sigma$  before  $\beta$ ,  $\delta$ ,  $\lambda$ ,  $\mu$ , has the sound of *z*\*.

(6.)  $\tau$  when it follows  $\nu$  is pronounced *d*. *ἐνάντιος*, *enanti-dios*; τὸν τάφον, *ton dafon*.

In writing words of foreign origin, it is not unfrequent to designate the sound of *b* by  $\mu\pi$ , and of *d* by  $\nu\tau$ . The reduplication of the same consonant at the end of a syllable does not alter the pronunciation, except in the case of  $\gamma\gamma$ , which has been explained: *πολὺ* and *πολλοὶ* are pronounced alike. Most grammars in the chapter on pronunciation treat of vowels and diphthongs in a very confused manner. According to English grammar, a diphthong would seem to denote two

\* The modern pronunciation of  $\sigma\mu$  is at least as old as the time of Lucian. In the *Δίκη φωνήνων*, the letter  $\sigma$  is made to say, ὅτι δι' ἀντίκ᾽ αὐτὸν εἰμι γράμμα, μαρτυρεῖται μοι καὶ αὐτοὶ μηδὲ ποτε ἐγκαλίσσαντι τῷ ζῆτα σμάραλλον ἀποσπάσαντι, καὶ πᾶσαν ἀφιλομήνην τὴν Σμύρνην—ZMTPNA may still be seen on some coins.

consecutive vowels, without any reference to their having a simple or a complex sound. If we assume the meaning of the word diphthong to be the complex sound produced by the rapid utterance of two distinct vowel sounds combined, as in house (Germanicè haus), it is evident that there is no sort of propriety in calling *au* as heard in *cause* a diphthong, or *i* as heard in *time* a vowel; the former being a simple, and the latter a complex sound. Before asserting that the modern pronunciation of *αι*, *ει*, &c. is incorrect, on the ground that these combinations of vowels are called diphthongs by the old grammarians, it would be necessary to ascertain whether a confusion, similar to that which exists in English grammars, may not have existed in the more ancient Greek ones. Sextus Empiricus tells us that *αι* and *ει* were simple sounds, ἐπεὶ οὖν ὁ τοῦ *αι* καὶ *ει* φθόγγος ἀπλοῦς ἐστὶ καὶ μονοειδής.

From the want of definiteness in the term diphthong, we have preferred classifying the characters as they indicate vowel or consonantal sounds. There remain, however, three combinations of characters, *αυ*, *ευ*, *ηυ*, which are usually classed under the diphthongs, though in them the *υ* is evidently a consonant, and before *θ*, *κ*, *π*, *ς*, *τ*, *φ*, *χ*, is pronounced *φ*: before any other character it is pronounced *β*.

Considering pronunciation abstractedly from quantity, we presume that few of our readers will be inclined to impugn the correctness of the pronunciation by the moderns of *α*, *ε*, *η*, *ι*, *ο*, *ω*, or of *ζ* to *ψ* inclusive.

A common argument against the antiquity of the pronunciation as stated under the head B is the following: *β*, *γ*, *δ*, are written in Latin by *b*, *g*, *d*, and their sounds are invariable in all modern languages derived from it: ergo *β*, *γ*, *δ*, were formerly pronounced like *b*, *g*, *d*, in English.

The assertion and its consequence are alike open to objection. In Spanish, *b* and, in some provinces, *d* are pronounced generally like *β* and *δ*. We have met with Spaniards who confounded the sounds of *boat* and *vote*. The provincial French ‘*mon veaufreire est devenu bœuf*,’ will be recollected by many of our readers. Cicero tells us of people in the Roman dominions who pronounced *bibere* like *vivere*. In the Italian of the present day, we find *bevvere*, *scrivere*, *devo*, *lavoro*, *provo*, *favola*, *cantava*, *nervoso*, *rovente*, and a hundred other words written in Latin with *b*. There are multitudes of words in the old inscriptions like *unibersus*, *provincia*, *bixit*, &c. Cavallo, (from *καβάλλος*) is still in use, which though originally written *caballus*, may have always been pronounced as at present.

With regard to the consequence of the argument, we have to state that there is no European language which is so near



to the Latin, as the modern Greek is to the ancient: and it certainly must be considered unfair to assert, that, while European nations have changed their language so much, and modern Greece so little in regard to words and constructions, the former should have preserved in a greater degree than the latter the pronunciation of their languages.\* One opponent of the modern pronunciation of  $\delta$  says: 'It is not likely that the Greeks should have been without a character to represent the simple and natural sound of our *d*.' The same want of probability holds with regard to the Icelanders: yet as they have no character to represent this sound, the argument immediately falls to the ground. The words *giorno* and *jour* are evidently derived from *diurnus*, though the sound of the *d* may have been somewhat changed in both Italian and French: *hodie* has become in Italian *oggi*.

If we do not grant that the Greeks of the present day received their pronunciation of  $\gamma$  by oral tradition from their progenitors, we shall find it extremely difficult to ascertain from whence they received it. From the Romans, confessedly not: from the Turks still less. K in some parts of Greece is pronounced like the German *c*, or like *ts*. As this sound approximates to the Italian sound of *c*, or our *ch*, the supposition that this pronunciation was more prevalent in ancient times than at present will go far to account for the fact, that in many Greek words written with  $\kappa$ , the pronunciation of *c* has obtained amongst the Italians, *Κύπρος*, *Cipro*, &c.

As far as regards arguments derived from the Latin language, we should be at a loss to decide whether the *υ* was anciently pronounced as at present, or according to the modern sound of *ου*. Latin words derived from the Greek, or words identical with the Greek, were written occasionally with *u*, and occasionally with *y*. For example: *mūs*, *super*, *thymus*,

\* Many are fond of ascribing to foreign intervention the introduction of the auxiliary verbs into the modern Greek language. Granting for a moment that the later Greeks borrowed the use of  $\epsilon\chi\omega$  as an auxiliary from the Venetians, from whom did they borrow the auxiliary  $\theta\epsilon\lambda\omega$ ? We are decidedly of opinion that the introduction of auxiliaries as modifying the state of verbs, and of prepositions as indicating relations of ideas, which relations were expressed in more ancient times by changes of termination, is referable to one and the same cause in all languages; and that the cause is the perception of the advantage gained in distinctness and precision. At all events, examples of the use of  $\epsilon\chi\omega$  and  $\theta\epsilon\lambda\omega$  as auxiliaries are not wanting in the classical authors.

$\alpha\tau\iota\mu\acute{\alpha}\sigma\alpha\varsigma \epsilon\chi\epsilon\iota$ .—Eur. Med.v. 33. cf. *Œd. Tyr.* 577.

Her. Ent. 11.— $\epsilon\iota \omega\upsilon\kappa \delta\eta \epsilon\theta\epsilon\lambda\acute{\eta}\sigma\epsilon\iota \epsilon\kappa\tau\acute{\rho}\epsilon\psi\alpha\iota \tau\acute{o} \rho\acute{\epsilon}\varsigma\theta\rho\omicron\nu \delta \epsilon \text{Ν}\acute{\iota}\lambda\omicron\varsigma \epsilon\iota\varsigma \tau\omicron\upsilon\tau\omicron\nu \tau\omicron\varsigma \text{Ἀ}\rho\acute{\alpha}\beta\iota\omicron\nu \kappa\acute{o}\lambda\pi\omicron\nu$ . The Anacreontic  $\theta\acute{\iota}\lambda\omega \lambda\acute{\epsilon}\gamma\epsilon\iota\nu$  *Ἀ*τρεΐδας is, perhaps, of dubious antiquity. We shall probably recur to this subject on some future opportunity, and more at length than the limits of a note permit. As we have mentioned prepositions, it may be well to state, that  $\alpha\pi\acute{o}$ , with an accusative, does not, as has been erroneously asserted, correspond to the old genitive.

Ægyptus, &c. Modern usage would authorize us to believe that both pronunciations were known to the ancients, though probably then, as at present, the *υ* was the more general. We find at the present day *στουπὶ* from *στυπεῖον*, or *στύπιον*, *stupa*, Lat., *stoppa*, It.

*βαθουλὸς* from such a word as *βαθυλὸς*.

*ἀγιοῦπι*, *αἰγυπιόν*.

*κούπα*, *κύπη*.

*μούτρων*, *μύτη*, *μυτερός* all in use.

*τρουῶα* is used in some parts of Greece, while *τρύωα* is far more common.

It is a singular fact that the Albanian language, which contains a very considerable number of Latin words, should give the modern Greek sound of *υ*, to two words written in Latin with *u*, *mē*, *mus*, and *sēpra*, *super*: the final *u* being pronounced as in *Sophia*, &c. The Albanese for a dog is, *kin*, *κυν*.

The similarity of pronunciation in the eastern and western churches of *Κύριε ἐλέησον*, *Chirie eleison*, may prove the antiquity of the pronunciation of *υ*, *ι*, *ε*, and *η*.

It is, no doubt, rather startling that the Greeks should have six ways of writing the same sound, as the reverse in English appears very strange to foreigners. We allude to the seven sounds of *ου* in our language. Yet when the number of Greek dialects is considered, it may have been the case that the same sound was differently written by those who spoke different dialects. Originally, too, it may have been the case, that these different modes of writing may have had some difference in sound, yet so slight as eventually to be lost. It is worthy of remark, that in English there are seven ways of writing the sound of *u* in but.

Considering a diphthong as a complex sound, composed of two simple vowel sounds, it is worthy of remark that every diphthong admits of two sounds, according as the first or last of the vowels is accented. As an illustration the Italian pronunciation of *Láura*, *paúra*, may be quoted. Now assuming that, in ancient times, *ει*, *οι*, *υι*, had different sounds, if we assume at the same time that the latter vowel in each diphthong was pronounced more strongly than the former, to which assumption we cannot perceive any valid objection, the transition from the original slight difference to the eventual identity in sound will be perceived to be natural and easy.

For the antiquity of the similarity of sound of *ι* and *οι*, we have a proof in Thucydides' account\* of the oracular response given to the Athenians, who doubted whether *λιμὸς* or *λοιμὸς*

\* ii. 54.



thing according to the Italian pronunciation of Latin, may not be aware that in many parts of Romagna, the pronunciation, *afstero*, *Evropa*, *pavura*, *vomo*, *qfesto*, &c. is prevalent. The first syllable of the name Paul, is pronounced in the same manner by modern Greeks and Spaniards, Παῦλος, Pablo.

The present Italian pronunciation of *e* has been brought forward to prove the incorrectness of the modern Greek and English pronunciation of *η*. Let it be recollected that Quintilian expressly states, that the sounds of *e* and *i* were liable to confusion, and let the following words be examined:—*Dio*, *mio*, *agire*, *concepire*, *distuggere*, *dipendere*, *rispondere*, *referire*, &c.; *bevere*, *degno*, *fermo*, *lettera*, *Gesu*, *semplice*, &c. One writer tells us, that the Italian *u* is the lineal descendant of the Latin *u*. The Latin *u* is very frequently *o* in Italian. Paolo, con molto popolo sotto l' olmo profondamente dormiva. Of fifteen *o*'s in this sentence, seven were *u*'s in Latin. It may be doubted whether the sentence would immediately strike an Italian as monotonous, though the same, or nearly the same, vowel sound is heard in fourteen consecutive syllables.

There remains an argument against the antiquity of the pronunciation prevalent amongst the Greeks of the present day, on which we shall offer a remark or two. Some may be inclined to think that the sound of *ow* in *cow* was really the sound of the Greek *au* in the most polished city of antiquity, and that this is proved from Aristophanes, who uses *αῦ*, *αῖ* to express the barking of a dog—[Vesp. v. 898]. And that the word βαῦζω may prove the sound both of *β* and *au*, to have been *b* and *ow*.

Miaulare and gnaulare are both used in Italian to designate the sound uttered by a cat. The consonantal initial sound is different in the two words, and this proves the difficulty of describing the sounds uttered by animals. Without pretending to decide which of the two consonantal sounds the cat may utter, we will venture to assert that there is no dog in existence which does or can pronounce our English *b*. Of the two words, *bow wow*, used in children's books to express the barking of a dog, the latter is evidently the nearer to the real sound uttered. There is a great difference between the *howl* of a hound in kennel and the sound uttered by one of those little waspish curs which torment a horse's heels in his progress through a country village, and which, it is perhaps more natural to suppose, Aristophanes was thinking of when he wrote *αῖ*, *αῖ*. Though *au* or *ow* may indicate the *howl* of the former, we think *af*

more expressive of the sound uttered by the latter. Had the superstition which exists at the present day, with regard to the howl, existed in the time of Aristophanes, and we have no evidence to the contrary, he certainly would not have ventured to produce this howl on an Athenian stage.

We shall conclude our remarks in the words of the venerable Coraë. 'I do not know,' says he, 'nor is it of any importance to me to know, what was the pronunciation of Isocrates, Plato, Demosthenes, and those who flourished at that period of the language; and when I defend the pronunciation of to-day, I do not insist that our pronunciation is exactly what theirs was, because it is probable that what happens in all modern languages, and in all human works and languages, has happened in the Greek language. This, however, I confidently believe, that if the pronunciation be changed, the only persons who can restore it to its ancient purity are those who spoke and wrote it as their mother language. Until we see them come to life again, and hear them speak, we may surely be allowed to pronounce according to the pronunciation of the barbarian Sextus, the unlettered Plutarch, the ignorant Galenus; and foreign Hellenists would act more philosophically in sending the pronunciation of Erasmus, where they have sent many other prejudices, when, by similarity in pronunciation and constant comparison of the ancient and modern languages of Greece, both they, from our (hitherto) feeble remarks, and we, from their sage annotations, might derive great assistance in understanding the ancient authors.'

#### THE UNIVERSITIES OF SCOTLAND.

HAVING, in a former article upon this subject, in which we accompanied the student through his first session, described with considerable fulness the leading features of the Scottish system of university education, we shall not find it necessary, in reviewing the remaining branches of study, to dwell at quite so much length upon each. The reader has been already made acquainted with the general nature of the duties performed by the professors and tutors in these seminaries; with the sort of discipline to which the students are subjected; with the attendance which is exacted upon the classes and upon the church service; with the number and value of the bursaries or exhibitions at each college; with the amount of the fees paid at the different classes; with the

excitements applied in the shape of prizes and public examinations; with the extent to which the opportunity of access to the public libraries is taken advantage of\*, and with various other particulars essential to the understanding of what a Scottish university is. The manner in which the business of communicating instruction is conducted at these institutions has also been exemplified by a somewhat minute survey of what is done in the classes which usually form the commencement of the course and occupy the student during his first session. In following his progress, therefore, during the subsequent years of his attendance, it will be sufficient to offer, in the first place, a general sketch of its direction and extent, and then explain as briefly as possible the nature of each successive step. For more complete information as to the work performed in the several classes, we must refer our readers to the Report of the Royal Commission, in which they will find the course of instruction pursued by each professor in most cases very fully recorded.

What is called the curriculum of *arts* at the Scottish universities, may be defined as comprehending those branches of study which have been conceived to form the necessary component parts of a liberal education, and the proper groundwork of that further instruction which is required for any of the learned professions. Those accordingly who propose entering the church have always been obliged to complete this curriculum before being admitted to the divinity classes; and it has been very usual for those who mean to follow law or medicine to qualify themselves by the same preparation for their respective professional studies. Rigidly considered, the curriculum of arts embraces only the junior or public Greek, the logic, the moral philosophy, and the natural philosophy classes; but the private Greek, the public and private Latin, and the mathematical classes, are now likewise attended by almost all who pass through the former set. At some of the universities, indeed, attendance upon several of those last mentioned, or upon others which have

\* While noticing this subject, we omitted to mention that the students of the humanity class at Edinburgh enjoy the use of a separate library, consisting of about 400 volumes, and that at Glasgow all the literary and philosophical classes are provided with similar collections. Of the library attached to Mr. Pillans's class (begun some years ago by a donation from the professor of Valpy's edition of the classics), it is stated that 'much use is made, particularly by students from the country, who seem to regard it as a great privilege.' That belonging to the moral philosophy class at Glasgow is described as 'containing a good collection of books, for the improvement of which the students manifest great zeal.' Mr. Mylne, the professor, expresses a highly favourable opinion of the utility of such class libraries. The students of theology at Edinburgh have also a library of their own, which consists of about 5000 volumes; and those at Marischal College have one of 11,000 volumes for their particular use.

not yet been enumerated, has been made indispensable to the obtaining of the degree of Master of Arts. But the practice which prevails, as to this matter, will be best understood from the more particular account which we now proceed to give of the business of the second and following sessions at the different colleges.

The classes of natural history, of clinical medicine, of clinical surgery, of botany, and occasionally, those of medical jurisprudence and of agriculture, at Edinburgh, and that of botany at Glasgow, meet during the months of May, June, and July, but with these exceptions there is no summer academic session in Scotland. The great body of the students, therefore, after having gone home in the beginning of May, do not return to the university till the beginning of November\*. This long vacation, in many cases protracted from six months to nearly eight, by the custom already noticed, which, in Edinburgh especially, dispenses with the necessity of attendance during the first and last months of the nominal session—is employed by the young men in various ways, by some in mere idleness, by others in a renewed attendance at school, and by a very considerable number in officiating as schoolmasters or private teachers, or even in other labours not at all of a literary nature, by which they may procure both a present livelihood and the means of defraying the expenses of their academic residence. Let us now then suppose the student who has passed one session at college to have again presented himself, in order to go through the second stage of the regular curriculum. From the scattered and confused manner in which the accounts of some of the universities are drawn up in the Report of the Royal Commissioners, and the omission of any general statement upon the subject, we are, for the most part, left to ascertain the order in which the several classes

\* Since the appearance of our former article, we have learned with not less surprise than regret, that the public examinations at the close of the session have been discontinued at St. Andrew's. The pretext for this *reform* is probably the new regulation (to be afterwards noticed) as to graduation in arts, which, it may be said, prevents any student from obtaining a diploma, or finishing his course without giving proof of a competent acquaintance with the different branches of science and learning which compose the curriculum. But if this be the apology for the innovation, it is a very insufficient one. Of two or three hundred students, all of whom used to enjoy the benefit of the public examinations at the end of every session, we believe it will be found that not so many as half a dozen on an average choose to subject themselves to the private examination. at the completion of their fourth session only, which is necessary in order to their obtaining a degree. We have not heard whether the increased activity in all parties, which, in anticipation of the public ordeal and opportunity of display now abolished, used to characterize the last six weeks of the session in the different classes, has also disappeared with the extinction of the object which excited it.

are attended in the best way we can by collating one passage with another. The information which we thus obtain is not in all cases perfectly satisfactory; but the following statement will be found, we believe, to be pretty nearly correct.

In all the universities the curriculum of arts extends over four sessions; and at those of St. Andrew's, Glasgow, and Edinburgh, whatever other classes are attended, the Greek must be taken the first year, the logic the second, the moral philosophy the third, and the natural philosophy the fourth. At all these seminaries, and also at the two Aberdeen Colleges, it is usual, as already mentioned, for the student, during his first session, to attend the junior Latin or humanity class, as it is called, along with the Greek; and these two branches of study form his whole occupation for that session. In his second session, at St. Andrew's, Glasgow, and Edinburgh, he enters the logic class, the lectures delivered in which, at the two former universities, embrace the subject of rhetoric also. At Edinburgh the rhetoric is a separate class, attendance upon which is likewise required from candidates for degrees, but without any particular year being assigned for it. It is taught five hours in the week for four months; and the average number of students in attendance is rather above thirty. A course of lectures on the science of criticism is read—exercises are prescribed—and prizes are distributed on the adjudication of the professor. 'The system of discipline,' say the commissioners, 'is extremely lax, or rather there is no discipline enforced.' The professor himself, however, declares, in a portion of his evidence which is quoted, that since his certificate has been made necessary for obtaining a degree in arts, which is a very recent arrangement, 'the attendance has been both pointed and very correct.' The logic class at this university meets the same number of hours in the week as the rhetoric, but during a session of five months and a half. The average number of students is about 175. The business is conducted almost entirely by a course of lectures, embracing the intellectual faculties, the theory of evidence, the art of reasoning, and the principles of universal grammar. There is little or no examination; and although three or four subjects for essays are prescribed in the course of the session, 'it is quite in the option of the students,' says the Report, 'whether they will write upon them.' Ten prizes are commonly given for essays, the decision as to the merits of which the professor takes upon himself. At Glasgow the logic class meets two hours every day, and during the latter half of the session three hours, for five days in the week, and one hour on Saturday. The number of students since 1807 has



ranged from 131 to 193; in addition to which there are usually from 20 to 30 private students, or persons who are not required to perform the exercises of the class. This is the class which was so admirably taught for half a century by the late Professor Jardine, in the manner which he has explained in his work, entitled, ‘*Outlines of a Philosophical Education.*’ The present professor, Mr. Buchanan, follows very nearly the system of his predecessor, and the class thus continues to be one of the most efficiently conducted in this or any other university—an effect, which, without any disposition to detract from the merits of Mr. Buchanan, we must still view as a very gratifying and valuable evidence of the permanent benefits of a good example, and of the manner in which a right method once established and brought into operation tends to perpetuate itself. The lectures delivered in this class occupy only one of the hours of meeting every day; the remainder of the time which the professor spends with his pupils is devoted to the highly useful, and, indeed, at this early stage in their progress, almost indispensable business of examination, and to the reading of their written exercises. ‘In the early part of the session short essays are prescribed, probably twice or three times every week. At a more advanced period the exercises are much longer, and are given in after intervals of ten days or a fortnight. Towards the end of the session the essays are occasionally thirty or forty pages long, some even one hundred pages. The shorter exercises are read by the students in their places, and are criticised as they are read. The long exercises are examined privately by the professor, who reports upon them in the class. The class is required to attend as regularly at the hour of examination as the hour for lecturing, and a catalogue is called at both hours; such as absent themselves from examination are refused certificates of attendance\*.’ Prizes are given, of which some are awarded by the students, to those who have distinguished themselves by general ability and propriety of conduct, and others are assigned by a committee of the *Senatus Academicus* to the writers of the best essays. The logic class at St. Andrew’s meets only five hours in the week, about twenty minutes of each hour being devoted to examination. Exercises are also prescribed, and prizes distributed, which were formerly awarded by the professor himself, but are now awarded by the suffrages of the students, who decide, he thinks, with considerable impartiality†.’ The number of students in this class, in 1825-6, was fifty-nine.

\* Report, p. 246.

† Ibid. p. 402.

At neither of the Aberdeen colleges is there any logic or rhetoric class. At King's College, the students of the second year, instead of logic, attend a class of chemistry and natural history, which is taught by the professor of Latin. It must be rather difficult to find an individual competently gifted with the multifarious qualifications which this post requires. The class meets an hour every day for five days in the week, and lectures are delivered on chemistry, mineralogy, and geology, accompanied with regular examinations. The number of students is about fifty. At Marischal College, the substitute for the logic class is a class of natural and civil history. The conjunction of two subjects so perfectly distinct in every thing, except the sound of their names, appears more like a pun than anything else. The professor, however, it would seem, actually goes over both the fields which are thus allotted to him, meeting three hours every day, except on Tuesday and Saturday, when he has only two meetings: after lecturing on light, heat, electricity, magnetism, galvanism, zoology, mineralogy, and chemistry, he proceeds to give a view of the origin of society, and of the history of the several states of the ancient world, and concludes by a series of discourses upon chronology. Well may the commissioners remark, that 'the course assigned to this professor is thus of vast extent.' But in addition to all this, he used formerly to be employed during one of his three hours in teaching his students Greek and Latin. 'The present professor,' we are told, 'discontinued, upon his admission, the practice of reading Greek; but continued for some time to teach Latin: he is now, however, freed from this, and his whole time is spent in illustrating the subjects which fall properly within his province.' He has still certainly quite enough to do. The number of his students in the session of 1826-7 was fifty-nine.

The other classes which it is customary to attend during the second year, are the senior Greek, the senior Latin, and the junior mathematics. Both at Edinburgh and Glasgow, however, it is not unusual to defer attendance upon the mathematics till the third, or even till the fourth session. At Glasgow, indeed, it seems to be implied by the language of the report, that to take this class only in the third or fourth session, is rather the more common course—though we do not find anything more precise upon the subject than a remark that 'the professor thinks it a great defect that mathematics are not studied more early in the curriculum, and more generally by the students, than they now are.' 'He states,' it is added, 'that there are usually near *one-third*

*part* of the whole students who enter the natural philosophy class, who are, in a great degree, ignorant of the elementary mathematics, some of them indeed being unacquainted with the first propositions of Euclid.' Perhaps, the conduct of this professor himself may have been the principal cause why the students forbore as long as possible from placing themselves under his care; for the commissioners, writing in 1830, tell us that he had held his office forty years, and, though not very old, was said 'to have no power of exerting authority in his class, or enforcing discipline among his students.' They hint also, that he was originally indebted for his place, not to his own fitness for discharging its duties, but rather to the reputation and influence of his father\*. Since the report was drawn up, this professor has been induced to retire, and the college has been fortunate in obtaining the services of a gentleman equally distinguished for his scientific acquirements, and his ability as a teacher, Mr. James Thomson, formerly of the Belfast Institution. The new professor, we have no doubt, will very soon, if properly aided by his colleagues in the establishment of the requisite regulations, restore his class to the reputation and usefulness, which it had so entirely lost during the forty years' incumbency of his predecessor. The largest number of students that had attended the junior mathematics at Glasgow up to the last inquiries of the commissioners was 116. The class met one hour in the day, for five days in the week. At Edinburgh the numbers attending the same class in 1825-6 were seventy-three. It meets for an hour every day, during a session of five months and a half. At King's College, Aberdeen, there is only one mathematical class, which however meets three times a day for five days of the week. The subjects gone over are merely elementary; 'the higher branches of the science taught in other universities in a second class being,' it is stated, 'assigned to the professor of natural philosophy.' The number of students in 1826-7 was sixty. At Marischal College, the junior mathematical class meets for one hour daily; and the students are carried in the course of the session over the first six books of Euclid, as far as simple equations in algebra, and through the elements of plane trigonometry. Their number in 1826-7 was fifty-seven. At St. Andrew's, the class meets for the same number of hours as at Marischal College, and nearly the same progress is made. The number of students in 1825-6 was sixty-five. At this university, from the time of the celebrated James Gregory, who was professor here before he removed to Edinburgh,

\* Report, p. 247.

mathematical studies have always formed a principal object of attention; and many of the most distinguished cultivators of that branch of learning which Scotland has recently produced, including Playfair, Leslie, and Ivory, have been educated at St. Andrew's. The mathematical classes were some years ago very admirably taught by the then professor, Dr. Haldane, now principal of St. Mary's College; and the present professor, Mr. Duncan, is well known as a gentleman of profound scientific attainments.

At Edinburgh the senior Latin class meets an hour every day, for four days of the week, and two hours on Tuesdays and Thursdays. It was attended in 1824-5 by 252 students. Many of these, however, are students of the first year, and 'come,' it is stated, 'in an insufficient state of preparation, and when they should, in fact, be attached to the junior class.' The business of the class is conducted by the reading of some of the more difficult Latin authors, by lectures, by examination, and by exercises in the writing both of Latin prose and verse. For more minute details, we must refer the reader to the report. The second Greek class at this university meets for an hour every day, and is usually attended by about 150 students, some of whom, as in the case of the senior Latin, are students of the first year; but few or none further advanced than their second session, there being a third Greek class for those of higher standing. The authors of whom portions are read, are Xenophon, Herodotus, and sometimes Plato, with a book of the Iliad. Exercises are also prescribed, and lectures delivered once a week. At St. Andrew's, the senior Latin class meets one hour for five days in the week, and the senior Greek the same amount of time. The number of the former in 1825-6 was 119, and of the latter 104. Of these, however, about one-half were students of the third and fourth year, it being the almost uniform practice at this university for the students of philosophy to continue their attendance upon the classes in question to the end of their course. After having paid fees for two sessions, they become *cives* of the institution, and enjoy the privilege of attending in future without a fee. To suit this arrangement, the business of each class is divided into three courses, which are gone over in so many successive years. The higher classics are read and examined upon, exercises in the composition of prose and verse are prescribed, and in the Latin class lectures are delivered by the professor on philosophy, and on Roman antiquities and literature.

At Glasgow there is not properly any senior Latin class;

but the late professor, Mr. Walker, used to separate his public class into two divisions, according to their age or proficiency, and to meet each two hours every day. The number of those forming the higher division generally amounted to about 200. However, the greater number of students at this university, it is stated, attend the Latin class only one year. They are prevented from attending their second session by the logic class meeting at the same hours. The second Greek class here meets two hours for five days of the week, and one hour on Saturday; and is attended by about 200 students. The authors read are Homer, the tragedians, Aristophanes, Herodotus, Thucydides, and the orators; and a prelection of half an hour on one of these writers is also given every day. The subjects of study in this class 'are varied,' says the report, 'throughout a course of four sessions; and, in practice, students generally attend for three, four, or more sessions, paying no fee after their second session.' Sir Daniel Sandford also teaches a third, or private class, as it is called, which meets three hours in the week, and is described as made up of students attending the classes of logic, moral and natural philosophy, and divinity. This class is not examined, but exercises are occasionally prescribed in it. It is attended by about ninety students.

At King's College, Aberdeen, the senior humanity class meets only three hours in the week, and the senior Greek only two. As at St. Andrew's, these classes are attended by nearly all the students of the third and fourth years as well as of the second;—the number of those forming the first in the session of 1826-7 being 127, and of those forming the second, 130. The Latin authors are Cicero, Suetonius, Tacitus, Juvenal, Lucretius, and Lucan; and the Greek, Xenophon, Herodotus, Thucydides, and several of the poets. In the Latin class, also, a few short lectures are delivered on general grammar, chronology, and the principles of criticism. The senior students of this class, by the bye, must be supposed to have made considerable progress during their summer vacation, seeing that, as we had occasion to mention in our former article, the ignorance of most of them during the preceding session is declared to be so great as to render it impossible to attempt teaching them almost anything except the rules of prosody. At Marischal College the two classes under consideration meet each three hours in the week, but are only attended by students of the second year, the average number of each being between fifty and sixty; the professor of Greek, however, had also been recently in the

habit of teaching a third class, which met only one hour in the week, and was attended during the session of 1826-7 by fourteen students. 'The more difficult Greek authors,' says the account of it in the report, 'such as Longinus and Sophocles, are perused. The students are frequently, too, required to read, almost *ad aperturam libri*, considerable portions of the "Collectanea Majora."'

We now proceed to the work of the third session, the most material part of which, at all the colleges except those of Aberdeen, is the attendance upon the class of moral philosophy. This class has usually been taught so as to embrace the science of metaphysics as well as that of ethics; but its title is so indefinite, that different professors have been guided chiefly by their own inclination, or their notions of expediency, in the course which they have followed. No academic chair in Scotland, perhaps, has been dignified by the labours of a greater number of distinguished professors, having had among its occupants at Glasgow, Hutcheson, Smith, and Reid; at Aberdeen, Gerard and Beattie; and at Edinburgh, Ferguson, Stewart, and Brown, not to mention any living names. At present the moral philosophy class at Edinburgh meets an hour every day for six days of the week, and is attended by about 150 students, of whom many attend two sessions. The Saturday meeting, which is often protracted to three or four hours, is devoted to the reading and criticising of essays written by the students on prescribed subjects. From forty to fifty of the students generally perform these exercises, which are not compulsory, but offer the only opportunity by which distinction in the class can be obtained. The other five hours are spent entirely by the professor in lecturing, and by the students in listening to him, no examination ever having been attempted in this class either by the present professor or, we believe, by any of his predecessors. A brief abstract of the heads of Professor Wilson's course of lectures may be interesting, as a sample of what passes under the name of moral philosophy at the Scottish universities. He begins with an historical sketch of what has been the influence of moral science on the government, legislation, literature, national character, and general well-being of different communities. The efficiency of the inductive philosophy as an instrument for the investigation of moral subjects is then discussed. After this introductory matter he proceeds to consider man,—first, in his constitution, as a physical, intellectual, moral, and spiritual being; secondly, in his relations and his duties to his Creator and his fellow-creatures; and lastly, in reference 'to the means by which individuals

and nations may promote and guard their virtue, and their happiness.' Under the second division are introduced the arguments for the being and attributes of the Deity, the question of liberty and necessity, the subject of the existence of evil, and the several systems that have been advanced with regard to the grounds of moral obligation. The origin and comparative advantages of different forms of government are discussed under the last head, together with many of the leading branches of the sciences of political economy and legislation, such as the theory of population, the poor laws, the penal laws, &c. For some sessions past, however, Professor Wilson has also taught a separate class of political economy, to which we presume he has transferred the discussion of several of the subjects last enumerated.

Mr. Mylne, the present professor of moral philosophy at Glasgow, considers ethics, comprising the two heads of morals and politics, to be the proper business of his class. He has indeed, for some years past, confined himself chiefly to the former of these two divisions, lecturing on political economy, at another hour, twice every week. The political economy class is usually attended by between fifty and sixty of the students of moral philosophy, (who pay no fees,) as well as by about thirty others. The class of moral philosophy meets two hours for five days of the week, and one hour on Saturday. Of these eleven hours five only are employed in the delivery of lectures, the remaining six being devoted to examination, the reading and criticising of exercises, and the reading of parts of Bacon's '*Novum Organum*,' and of some of the metaphysical or ethical writings of antiquity. Besides the essays on subjects prescribed by the professor, of which each student is required to prepare at least one every week, many voluntary exercises are performed by the more diligent or ambitious portion of the class. 'In the course of one winter,' says the report, 'nearly 300 are sometimes given in by the class, and a single student has been known to give more than twenty optional exercises, besides the weekly exercises. The professor sometimes has found it necessary to represent the folly of hoping for distinction from the mere number of exercises, and he gives greater praise to the writers of a smaller number finished more completely.' The average number of students attending this class, which, like the logic class in the same university, has long been, in many respects, a model of academic discipline, has of late been above 150, to which are to be added above 15 others, who are called private students, as not taking a part in the exercises and examinations.

At St. Andrew's the moral philosophy class is taught only

one hour in the day for five days of the week, a small portion of each hour being employed in examination, and the remainder in lecturing. During a part of the time that the chair was occupied by Dr. Chalmers, the present professor of divinity at Edinburgh, he used to hold a second meeting for three-quarters of an hour every day, for lectures and examinations on political economy. This was considered as a separate class, and was attended, in the session 1825-6, by thirty-five students, the number of those attending the class of moral philosophy that year being fifty-nine. The extraordinary attraction of Dr. Chalmers's lectures, however, brought a much larger attendance to the class during the five years that he presided over it than what may be called its natural proportion of the whole body of the students, or than it had either ever before drawn together, or has since been able to retain. A separate class of political economy is also taught by the present professor.

At both the Aberdeen colleges the class of natural philosophy, and not that of moral philosophy, is attended during the third year. At King's College this class, the business of which it is to be remembered embraces the higher branches of the mathematics, as well as what is properly called physics, meets three times every day. Towards the close of the session an extra hour is also given; and in the evenings the professor is employed, sometimes for a couple of hours, in showing his students the celestial bodies through a telescope. 'Many other students,' it is stated, 'in addition to those of the class, attend on such occasions, and the professor never refuses to gratify them.' It appears to be a great defect in the arrangements of this class, that instead of the study of conic sections, spherical trigonometry and fluxions, being made preliminary to that of dynamics and the other branches of natural philosophy, the former are taken simultaneously with the latter, the morning hour being devoted throughout the session to the one class of subjects, and one of the afternoon hours to the other. The inconvenience of this mode of conducting the class is acknowledged in the report, which states, that in consequence 'there is occasionally an anticipation of branches of mathematics with which the students are not acquainted, and which are afterwards to be illustrated.' The system of exercises and examinations appears to be pursued in this class to a praiseworthy extent. 'The whole students,' says the writer of the account, with some *naïveté*, 'submit to examination, rising when called up, however imperfectly they may be prepared.' Their number in 1826-7 was fifty-one. At Marischal College, the natural philosophy class also meets three hours every day on four days of the week, and two



hours on the remaining two. The subjects gone over are dynamics, the theory and practice of machinery, hydrodynamics, electricity, magnetism, optics, and the theory of astronomy. 'The course,' says the report, 'has been always adapted to the state of mathematical knowledge in which the generality of the students enter the class, which is very imperfect, they having previously attended only the elementary mathematical class.' Daily examinations accompany the lectures, and essays and other exercises are prescribed weekly, which are strictly required of all who attend. The number of the class in 1826-7 was sixty-three.

Both at Marischal College, Aberdeen, and at the other universities, attendance is also given during either the third or fourth session upon one or both of the senior mathematical classes. At St. Andrew's each of these classes meets one hour a day for five days of the week; and both are almost uniformly taken by the student, if at all, before the fourth year of his curriculum, that is to say, before his entry to the class of natural philosophy. But a considerable number who attend the second class do not attend the third. In 1825-6, the number of the former was forty-five, and that of the latter twenty-six. At Glasgow there has hitherto been only one senior mathematical class, which has met one hour daily, for five days of the week. It was attended in 1825-6 by thirty-two students. Many of the students at this university enter the natural philosophy class, without having attended either the senior or the junior mathematics. The case is the same to a certain extent at Edinburgh, where there are two higher mathematical classes, of which one was attended in session 1825-6 by fifty-seven pupils, and the other by only twelve; several of the latter, too, being not members of the university, but practising engineers, officers of the army, and other such persons. At Marischal College, the second mathematical class meets one hour every day, together with three hours a week additional for one month of the session; and the third meets for one hour thrice a week. In 1826-7 the number of the former was forty-nine, and that of the latter five. There is also at this college a fourth mathematical class, which is in a very singular predicament, having never, it seems, been attended by more than one pupil, a bursar, who, we presume, is obliged to enter himself. The reader may feel anxious to know how it is conducted. 'It does not,' says the report, 'meet at any stated time. Exercises in the higher parts of fluxions and astronomy are prescribed to him; these are leisurely examined by the professor, and he meets with the bursar to go over them, and converse on the subjects to which they relate.'

It is also to be recollected that at St. Andrew's and at King's College, Aberdeen, attendance upon the senior Greek and Latin classes is continued by all the students during both their third and fourth sessions. At Glasgow, likewise, the Greek class, and at Edinburgh both that and the Latin class, are attended by a considerable number of the students, either for three sessions, or to the end of their course.

The principal occupation of the fourth and last year of the curriculum, at all the colleges except those of Aberdeen, is the business of the natural philosophy class. At St. Andrew's this class meets two hours daily, for five days in the week, and one hour on Saturday. It meets, also, a third hour every day for the last six weeks of the session. The course given by the present professor, Dr. Jackson, is strictly scientific, and supposes a familiarity on the part of his pupils with the higher branches of the mathematics, which, perhaps, only a portion of them can be expected to possess. 'He carries on the business of the class,' to use the words of the report, 'by lectures and examinations; not, however, giving, even at the lecturing hour, a continued discourse of an hour's duration; but so conducting every lecture as to make it partake very much of the nature of an interrogative conversation.' Exercises are regularly prescribed; but very few experiments are exhibited. The class in 1825-6 was attended by thirty students. At Glasgow the natural philosophy class meets seven hours in the week to hear the professor lecture, and four for examination. Of the seven lectures four belong to what is called the experimental course, which may be attended separately. 'The students,' says the report, 'who enter the natural philosophy class, are expected to possess at least as much mathematical knowledge as can be acquired in the first class of mathematics; and if they had all that is taught in the second mathematical class, the professor of natural philosophy would start a great deal higher. But the students are not in general sufficiently prepared; and their deficiency is such as materially to interfere with the improvement which they might otherwise attain. All who have not studied mathematics at least one session in a university, must be examined in the first six books of Euclid, plane trigonometry, and the elements of algebra before they are enrolled in the natural philosophy class.' The number of this class seems to vary considerably, having in 1825-6 been only eighty-seven, although two years before it had been so high as one hundred and twenty-two. The class of natural philosophy in the university of Edinburgh meets only one hour on each day of the week. The Saturday hour is the only one devoted to examination, the others being occupied by the lectures and the

accompanying experiments, of which latter nearly one thousand are performed in the course of the session. An assistant lecturer, trained to the business, is directed by a sign to perform the experiment while the explanation is going on. Professor Leslie, the present occupant of the chair, complains greatly of the constantly increasing difficulty which he feels in comprising the whole of his extensive subject within the limits of a single course. ‘The natural remedy for this,’ say the commissioners, with apparent reason, ‘would be to do what has been done in other universities—to take an additional hour.’ The low state of many of his auditors, as to mathematical attainments, the professor also complains of as forming a material impediment in the way of his exertions. ‘Although the standard of attainment,’ say the commissioners, ‘which he represents as essential, is extremely moderate, yet numbers have not attained to it. As to what he thinks necessary he thus expresses himself: “I certainly consider a certain portion of mathematical knowledge as necessary, but not a very great share. It would require a very profound knowledge of mathematics to advance to the difficult parts of astronomy; but a very small portion is sufficient for understanding hydrostatics and mechanics, and the more ordinary branches of natural philosophy.” Yet, though preparation is thus easy, he states that many of the students take the first mathematical class the very same year as the natural philosophy, being altogether destitute even of the slight acquaintance with mathematical science which the professor had specified; and he admits that this portion, even when acquired, is not sufficient to enable the students to follow the course which is delivered . . . Accordingly he admits that he is obliged, for the sake of the bulk of his hearers, to take rather a low flight, giving no demonstrations in the class, except of the simpler kind.’ A considerable number of exercises are prescribed; but the performance of them is not compulsory. The average number of students attending this class is between one hundred and fifty and one hundred and sixty.

At Aberdeen, the moral philosophy class is taken the fourth year, and at King’s College meets three times a day for five days of the week. The subjects treated of are the intellectual, active, and moral powers; the doctrines of natural theology, the different classes of duties, the principles of jurisprudence, those of political economy, and those of rhetoric, and the belles lettres. The work of examination is carried on partly *viva voce*, and partly by questions arising out of the lecture, to which written answers are required; the answers are read aloud to the class by those who have pre-

pared them. The number of students in attendance in 1826-7 was forty-three. The business of the moral philosophy class at Marischal College is described as comprehending 'pneumatology, moral philosophy, belles lettres and criticism, logic, and metaphysics.' Natural theology is likewise afterwards mentioned as forming a part of the course; and under the head of moral philosophy are included, it is stated, the general principles of jurisprudence, economics, and politics. The subject of political economy, however, it is subsequently declared, is not touched upon. It is not said how many hours the class meets; but the business is described as being carried on by lectures and examinations, the students being likewise occasionally required to write Latin essays, which are read in the presence of the senatus and a general meeting of the university, in the public school. 'Exercises in English composition,' it is added, 'are prescribed, notes of the lectures are dictated, and passages of the Greek and Latin classics, connected with the subject of the course, are perused, such as Aristotle's Art of Poetry and his Rhetoric, Longinus, Xenophon's Memorabilia, Cicero de Officiis, Horace, and Virgil.' The average number of students for some years past has been about thirty-three or thirty-four.

Such then is the course of instruction, at each of the different Scottish colleges, which is conceived to form the sufficient institution of the student in the fundamental principles of literature and science. This is what properly constitutes a university education; and, therefore, we confine our review for the present to the classes composing this curriculum. The schools of divinity, of law, and of medicine, which are attached to the universities of Scotland, can only be conveniently described and examined in so many separate articles; and connected as is the first with the ecclesiastical establishment of the country, the second with the courts of justice, the faculty of advocates and other legal bodies, and the third with the hospitals and the colleges of physicians and surgeons, while they are neither necessarily, nor, in all cases, really part and parcel of the universities, it is not under our present head that they properly fall to be considered. Our object now is to exhibit a view of the academic system of our northern neighbours; and both its spirit and its actual operation are sufficiently illustrated by the details we have already given.

It will be seen from these statements, that the quantity of labour imposed upon the students (as measured, at least, by the time occupied in their attendance upon the classes) does not increase with their age and the growth of their faculties.

Thus, at St. Andrew's, for example, while the number of hours spent in the classes the first session is twenty-five in the week, it is in the fourth session no more than twenty-one, of which ten are given to the Greek and Latin classes, which have already been attended for two sessions previously, and the work of which, therefore, must be supposed to have become comparatively easy. At Edinburgh again, where a great many drop the Greek and Latin after the second session, the whole time which they spend in the classes during their fourth session (in so far as the regular curriculum is concerned), is only six hours in the week, or an hour a day. It is true that a considerable number may avail themselves of this release from the proper labours of the course, to give their attendance on other classes which it does not comprehend; but many certainly do nothing of the kind; and in that case, as we have said, their only connexion with the business of the university consists in this attendance of an hour a day on the professor of natural philosophy, with the chance of being examined, perhaps, once for the space of ten minutes in the course of the session; for from the time allotted to examination (one hour in the week for about five months), it is impossible that more than this, or, indeed, so much as this, can be accomplished. It can hardly be said that we have here any academic attendance at all—any which need withdraw the person who gives it from the ordinary occupations of even the busiest life. Nominally a student, and engaged professedly in the prosecution of the last stage of a course of intellectual application, the completion of which is to admit him, it may be, to the enjoyment of important privileges, or, at all events, to rank him, by actual diploma if he chooses to pay for it, in the learnedly educated caste of the population, he may yet be engaged all the day over his ledger, or behind his counter, or in working at any mechanical trade, without finding his college duties in the least an interruption.

It is very evident that the tendency of such a state of things is to destroy altogether the proper academic system, and to sink attendance at the university into a mere routine of formal observances. Most undoubtedly, the university curriculum ought to be made, to all who enter upon it, their chief occupation, so long as it engages them, otherwise they are not properly students. And, on the whole, we are decidedly of opinion, that the system of the Scottish universities (with that of other institutions of the same kind we have here nothing to do) errs on the side of leaving the students too much to themselves, and exacting from them too small an amount of attendance and exertion. First, the classes continue to meet only six months in the year at the most, and

in the great majority of cases the attendance does not exceed five. For the long period of six or seven successive months, the students are withdrawn, it may be even from their books and from all study whatever, but certainly from the superintendence of their teachers, from the necessity of regular preparation, from access to the university library, from the arena of generous contest with their fellows, and from all the excitements of companionship with other minds engaged in the same pursuits with themselves. It is scarcely possible that, during this protracted vacation, a good deal of what had been acquired during the session should not be forgotten, or that the habits of industry and application which the academic residence may have called forth should not often be weakened. But, secondly, even while they are attending the classes, the portion of each day which there is any security that they shall spend in study, seems to amount in general to a very insufficient allowance of time for the acquisition of any sound knowledge. They are only under the eye of the professor for four or five hours at most; and of the rest of their time, whatever voluntary labour they may impose upon themselves, the system of the university can only be considered as taking account of so much as may be necessary for the performance of the tasks which itself exacts from them.

Now, how much is that in many cases? We have already noticed its perfectly insignificant amount in the concluding session of the Edinburgh curriculum, when the time spent within the walls of the class room is only a single hour. Again, at Glasgow, the students of the fourth year attend a Greek class which meets three hours in the week, and the natural philosophy class which meets two hours a day; that is to say, their whole attendance is two hours and a half in the day. In the Greek class (called the Private Greek) there is no examination, and the exercises, which are occasionally prescribed, are not stated to be compulsory. We cannot, therefore, in fairness set down this class as demanding any preparation at all at home, any more than that of natural philosophy in the university of Edinburgh. The examinations and exercises of the natural philosophy class, then, form the student's sole occupation, during all the day except the two hours and a half which he spends in the class. Three exercises are required to be performed every week; but as the professor's course appears not to be of a very mathematical character, they probably do not require a great deal of labour. Of the seven lectures, out of which the examinations arise, four are merely explanations of experiments, and the rest are stated to demand nothing beyond the most elementary mathematical knowledge. Here also, then, there

must be a great deal of unoccupied time ; and the case would be found to be the same to a great extent in various other instances.

We do not say that, even in the worst of these instances, the student might not find quite enough to do if he chose, in making himself master of the branch of science which forms the subject of his professor's prelections. Undoubtedly the complete study of either physics or morals might furnish the most matured and energetic intellect with sufficient occupation for many winters. But such an intellect, engaged in such a task, would neither seek nor need the aid of the professor and his prelections. These auxiliaries are for other circumstances,—for the guidance, generally speaking, and control of young minds, little disposed to further exertion than is demanded from them, or, at least, such as must be roused by skilfully contrived excitements, and are likely to do little or nothing under arrangements which leave them at full liberty to act just as they please. What we complain of is, that at these colleges the student is not *made* to work enough,—that too much of his time is left in his own hands, and too many temptations thrown around him to idle it away. It is not to be disguised that, especially at the more numerous attended universities, where the classes sometimes consist of several hundreds, a great deal of what passes for academic attendance is really one of the most unprofitable and unmeaning exercises in the world.

In such classes even a whole hour spent in examination every day cannot effect very much in ensuring general diligence and improvement ; but in some cases, as we have seen, even this little is not attempted. The professor delivers his daily lecture, and that is all. It is somewhat remarkable, that, the age of the students attending the Scottish universities being so much below that of those attending the English, the system of teaching by continuous discourses, or lectures, should be so much more prevalent at the former than at the latter. It might rather have been expected that the reverse should be the case,—that the boys should be kept to the pædagogic discipline of text-book and explanation, or catechetical examination, and that the more oratorical mode of exposition should be employed in addressing the young men. The partiality of the Scotch to preaching, as evinced, for one thing, by the prominent place which that exercise occupies in their church service, may perhaps have inclined them to favour what may be styled a kind of preaching in their colleges. But be this as it may, the practice is not destitute of important recommendations. The power of fixing attention as a lecturer almost necessarily

implies superior familiarity with the subject discussed, and, therefore, in demanding or encouraging the one sort of qualification you in a manner ensure the other. Then, the opportunity of display which is afforded by the delivery of an eloquent discourse before a throng of youthful, indeed, but still intellectual and sympathizing auditors, is well calculated to act upon the ambition of the professor, and to kindle in him an enthusiasm for his duties, as well as to stimulate him to a zeal and assiduity in preparing himself for their discharge, which, in minds at least of the higher order, the comparatively humble and servile work of the mere schoolmaster or tutor would rarely inspire. To this excitement, for example, we doubtless owe, in great part, the finished compositions of Stewart, and also those of his highly gifted successor, the late Dr. Brown, in which popular effect is often so happily combined with the precision of philosophic thought. But to the same cause we owe more than all this, or at least the pupils of those two distinguished instructors, and the public who for so many years enjoyed the benefit of their services, owe this too, that, notwithstanding arrangements in all other respects of the most defective description, no calling of the catalogue, no examinations, no exercises of any kind, the class room over which they presided was still, during the whole of the period their successive voices were heard within its walls, the most crowded in the university, the favourite resort of all the finer spirits among the students, the place in which attention was kept most earnestly alive, the desire of excellence most effectually awakened, and the mind, with all its faculties, most exercised and strengthened.

This awakening and sustaining power is that which peculiarly belongs to the system of lecturing. It is not well adapted for the communication of mere facts or even principles ; but it is admirable for calling up both the love of knowledge and those powers upon which alike its rapid attainment and its effective use depend. The danger is, however, in this mode of teaching (to say nothing of the case in which the lecture, as often happens, is as dull and sleepy as any lesson in any other form could be), that the necessarily rapid and general views which are presented from the professor's chair may be accepted as a sufficient exposition of the subject, and, by thus tempting the student to relieve himself from the task of personal and minute investigation, may both leave his mind unfurnished with anything better than a set of half-understood theories, and in some degree impair his very capacity for the work of severe study. A mere attendance upon a course of the most able lectures, unaccompanied with any



further application, can teach very little. Arrangements, therefore, ought always to be made for securing a large portion of the student's time to those other exercises to which the lecture should be accounted only subsidiary. The practice of examination is an attempt to effect this; but, as commonly conducted, it does not answer the purpose so well as it might be made to do.

In our opinion the examination should be, not upon the lecture, but upon some printed text-book, in which those minute details which constitute exact knowledge can be much more conveniently stated, and from which they are likely to be learned with much more ease and accuracy. To make the lecture the subject of the examination appears to us to imply an entire misconception of the nature and use of such discourses. Surely, for the mere conveyance of information, there can be no comparison between an oral address, heard only once and certain to be in great part forgotten immediately after—and a book, any part of which we may keep open before us as long as we choose, or refer to again and again, until we have perfectly mastered its statements. For that purpose, therefore, let a book be used; and let the lecture be employed to do its own office—to recommend the subject to the taste of the students, by the charm of an earnest and eloquent voice pleading in its behalf—to shed over it the guiding, as well as attractive light of comprehensive views and vivid illustrations—to fill up the brief and dry explanations of the text-book by luminous and interesting commentary, and by all the other means which such a method of communication may command. But a printed text-book there should always be; to this, as we have just said, the lectures ought to be accounted merely subsidiary. The same end cannot be answered by the students being made to take notes of the lecture. This is a most bungling substitute for the proper method of procedure. What are its advantages over the system of having a printed text-book? Such notes can never be taken with anything like the requisite fulness or accuracy by the whole class, or by more than a very small part of it. Meanwhile what we may call the natural benefit of the lecture, its exciting effect, is wholly lost. Instead of following with eager attention the speaker's eloquence, or even his meaning, the weary listeners are painfully toiling to catch his words.

It would certainly be desirable to have better text-books than most of those which have yet been written; but the professor has it always in his power to remedy the defects of the existing publications, or their unsuitableness for his

particular views, by printing a new one of his own. In most cases, such a work would be principally one of selection from former treatises, and therefore would be the more easily prepared; but even where the course of the lecturer was so new or peculiar that he could derive but little aid from what had been done by his predecessors, we do not see why he should be excused from the labour of still putting a full synopsis of his speculations, and of the facts upon which they depend, into the hands of his pupils in the commodious form of a printed volume. Unless he do so, we have no hesitation in saying that his lectures themselves, however able, must, so far as the improvement of those to whom they are addressed is concerned, lose more than half their value. And we are sure that, if it be (as it clearly ought to be) his first object as a teacher, that the lessons he delivers may be really apprehended and learned; and if he be bound (which it will probably be also allowed that he is) not to look to any ulterior advantage from his lectures which may impair their present usefulness to those who pay for hearing them, he will feel that it is his duty not to neglect this certain method of much more than doubling the benefit of every sentence that falls from his lips.

With this addition, or rather based we should say on this indispensable foundation, we think that the system of teaching by lectures and examinations would, for academic purposes, be the best that could be adopted. It would effect all that could be desired, or that is practicable, both for the excitement and for the instruction of the students. The study of the text-book would occupy the principal part of their time out of the class; while, on the other hand, all who are aware of the superior efficacy of a living voice in arousing and fixing the attention, will understand what a flood of light would often be thrown upon subjects, which they may have imperfectly mastered at home, by the elucidations of the lecture. Perhaps the lectures should not be so frequent as they usually are at the Scottish colleges. Two or three lectures only in the week would probably be better than one every day. The time saved would of course be given to examination, and the criticising of exercises. We do not conceive that the additional expense of such text-books as we have recommended is any, or any sufficient, objection to the adoption of the scheme, although we observe, by the report of the royal commissioners, that complaints were made to them from the students of some classes, of the heavy taxation to which they were subjected by the number of books which their professors compelled them to pur-

chase. Imposition and extravagance no doubt may be practised in this, as in most other matters—and here either the one or the other is especially offensive and inexcusable. Let the necessary books be prepared on principles of the strictest economy, and sold for the very lowest sum that will cover the outlay of their publication. We do not think that this is a source from which the professor is entitled to put any thing into his pocket. In preparing a proper text-book for the use of his class, he is merely performing a part of the duty for which his salary is paid. But, on the other hand, it is absurd in those who seek the advantages of a university education, if they really aspire to anything more than the name of having gone through the curriculum, to complain of such charges as cannot be dispensed with without depriving the whole mechanism of the institution of the best portion of its efficiency. Poor as many of the Scotch students are, if they can pay three guineas (as in most instances they now do) for the professor's fee, hardly any one can be deterred from joining the class by the necessity of giving an additional half-guinea for the volume, which is principally to enable him to profit by the instructions he is to receive; and we do not think that the item of expense in question ought in general much to exceed this amount.

Graduation in arts, as well as in the other faculties, was, till very recently, a mere form at almost all the Scottish universities. The only place where the examination of the candidate was any test of scholarship whatever was Glasgow, and even here the possession of the most elementary acquirements was all that was demanded. At King's College, Aberdeen, there was also an examination; but its value, or rather its absolute uselessness, may be estimated from the account given of what it was, and still is, in the report before us. 'It is the practice,' say the commissioners, 'for a great number of young men, upon finishing college, to take the degree of master of arts. In order to this, they have to undergo a particular examination by the professor of natural philosophy, or of the third class; but none of the rest of the professors attend upon the occasion, or have ever been in the practice of doing so. The examination, which is not long, and not difficult, relates to mathematics and natural philosophy, but does not comprehend classical literature, or moral philosophy; and, although intricate questions are sometimes put, *there is no instance of any one being rejected, or prevented from taking the degree in consequence of this examination*; so that, as instances must occur of inability to answer such questions, it would appear that this inability is over-

looked, and that, *in point of fact, any person may be graduated.*' At Marischal College, again, where it was also the practice for most of the students to graduate, there was no examination; all that was necessary was that the classes forming the regular curriculum should have been attended. And the case was the same at Edinburgh and St. Andrew's, with this difference, that at these two universities the students very rarely graduated, and at the latter scarcely ever except when a diploma was occasionally presented to an individual by a spontaneous act of favour on the part of the *senatus academicus*. At some of the universities, also, the degree of master of arts used to be conferred upon persons, who were neither alumni, nor had ever studied at any other university, provided they produced, or forwarded, (for even their presence was not required,) certain recommendations from their friends touching their scholarship and deserts; and at both the Aberdeen colleges, this practice, somewhat modified, still prevails. At King's College, for instance, all that is required, by the new regulations made in 1819, in the case of any person who has not received his education in Scotland, is that 'he shall have passed through a course of philosophical study at some respectable seminary.' The evidence of this must be a memorial transmitted by himself, and the attestation of two persons who are graduates of some university. 'It must further appear,' we are indeed assured, 'that the candidate's merit and reputation in the republic of letters is such, as to justify a university in deviating from those principles on which its peculiar privileges were originally conferred;' but it is scarcely necessary to remark how little there is in this beyond a decent profession of purity. 'Reputation in the republic of letters' is rather too much to require from a candidate for the degree of master of arts; and at any rate very few persons possessing such reputation are likely, we should imagine, to make application for that honour to King's College, Aberdeen.

Of late years new regulations have been adopted at most of the universities demanding additional qualifications from candidates for graduation, both in arts and in the other faculties, and subjecting them to stricter tests of their scholarship than formerly. At Marischal College, a resolution in regard to the degree of master of arts was passed in 1825, 'that strict examinations by all the professors whose classes had been attended should take place, in presence of the *senatus academicus*, and of the candidates; the principal, in addition to the interrogations by the professors, putting such questions

as he may think fit\*.' The consequence has been, that the number of those who take the degree, which formerly used sometimes to reach to between forty and fifty every session, has been greatly reduced. The senatus academicus of the university of Edinburgh, also, in 1827, sanctioned a new set of rules, to the effect that the classes which must have been attended by the candidate, should be those of Latin, Greek, mathematics, logic, rhetoric, moral philosophy, and natural philosophy—that he must have attended some university for four regular sessions—and that he must be examined by each member of the faculty of arts. Notwithstanding these enactments, however, it would appear that degrees are still conferred, without the candidate being either examined or presenting himself, on alumni of the university who have passed through the regular curriculum, and whose qualifications are well known to the faculty†. And as for the trial, when there is one, its standard, as the commissioners remark, 'is quite undefined: the candidates for the degree are appointed to be examined, but upon what is not specified, that being left to the discretion, or zeal, or good nature of the examiners.' For the fifty years before 1826, the total number of degrees of master of arts granted by this university had been only 168, or scarcely more than three annually. Latterly, however, they had been rather on the increase, thirty in all having been granted in 1826 and the two years immediately preceding.

The most specific regulations upon this subject, which appear to have been yet adopted in any of the universities, are those which are stated to have been agreed to by the senatus academicus of St. Andrew's, in January, 1827. They are as follows:—

'First, that no student shall be recommended by the faculty of arts as qualified to receive the degree of A.M., without a special examination by the professors of humanity, Greek, logic, mathematics, moral philosophy, natural philosophy, and chemistry: second, that the examination by the professor of humanity shall be, *inter alia*, upon the first five books of Livy, the sixth book of the *Æneid* of Virgil, and Horace's *Treatise de Arte Poetica*, *ad aperturam*: third, that the examination by the professor of Greek shall be, *inter alia*, upon the first six books of the *Iliad* of Homer, the *Œdipus Tyrannus* of Sophocles, and the seventh book of Thucydides, *ad aperturam*: fourth, that the examination by the professor of mathematics shall be upon the elements of plane and solid geometry, conic sections, as much of plane and spherical trigonometry as is sufficient for the solutions of all the cases; algebra, in as far as

\* Report, p. 359.

† Report, p. 165.

regards the doctrine of surds, and the solution of simple and quadratic equations, and the elements of the differential and integral calculus: fifth, that the examination by the professor of natural philosophy shall be strict upon statics, dynamics, and astronomy, so far as they are taught in the course; and shall be such as to ascertain that the candidate has a respectable acquaintance with the leading facts and principles of the remainder of the usual course: sixth, that the examination by the professors of logic, moral philosophy, and chemistry, shall be upon the leading doctrines in their respective departments; and special or strict upon such parts as they may have previously pointed out particularly to the candidate's attention: seventh, that it be competent for any member of the faculty who may choose, to attend and witness these examinations; but that no case of rejection shall be divulged, nor anything mentioned publicly respecting the state of the vote, when the diploma is to be granted or refused: eighth, that the above examination may be divided, and taken in two separate portions, at the option of each candidate, with an interval of not more than six months.'

These regulations no doubt establish a most important and valuable reformation of the system which formerly prevailed at this university, where any student, who had finished his curriculum, might have his diploma as master of arts, on paying the dues; but small as these were, (only about five pounds for secondars and half that sum for ternars,) the estimation in which the title was held was so much smaller, that it was a rare thing for any person to seek after it. We are not of the opinion which seems to be entertained by the Royal Commissioners, or by some of them, that the qualifications now demanded from candidates are too high\*. They appear to us to go by no means beyond the amount of acquirement, which, even in the present constitution of the university, any tolerably diligent student may easily obtain during his first four years attendance. The new plan, however, would perhaps have been a still greater improvement if it had made provision for taking the degree *with honours*. Glasgow is the only one of the Scottish universities at which this useful distinction is yet recognized. The latest regulations, in regard to graduation, were introduced here in 1826, which provide that the candidates must be directly examined by the professors of humanity, Greek, mathematics, logic, moral philosophy, and natural philosophy. 'Those,' continues the statement in the Report, 'who submit to examination in a greater variety of subjects and books than are indispensable, and who, on examination, give proof of a distinguished degree of scholarship and talent, have their names arranged in

\* See Report, p. 165, under the head of 'degrees in arts,' in The University of Edinburgh.

a separate class or classes, to be announced publicly in the meeting of the university at the end of the session, printed in the newspapers, and inserted in the University Calendar. The minimum of attainments for graduation is sufficiently moderate; but those who pass through the minimum of examination in languages, logic, and ethics, may obtain honours, on submitting to a more extended examination in mathematical and physical science, and *vice versâ*. The proficiency necessary for attaining *honourable distinction* in all the branches is much greater, and a still more extensive range of acquirements in classical, mathematical, and physical study, as well as perfect accuracy in all the branches of examination, is required of those who aim at the highest distinction.' There would thus appear to be no fewer than four different modes of taking the degree; namely, the degree simply, with honours, with honourable distinction, and with the highest distinction. The principal defect of the system seems to be the slender acquirements which it demands from those who aspire to take the degree without honours, that is, from the great majority of those who graduate; but it is stated that the university contemplate still further innovations in regard to this matter, and that the recent regulations were framed rather as the groundwork of ulterior improvements than as the completion of a change, which it was deemed best to introduce gradually. The annual number of graduates at Glasgow has fluctuated considerably. From 1800 to 1824 it was once as low as five, and another time as high as forty-six. In 1825, it was thirty-one; in 1826, twenty-three; in 1827, thirteen; in 1828, fifteen; and in 1829, nine. In the last four sessions also from one to four persons have annually taken the degree of B.A., which before had fallen almost into desuetude, both in this and all the other universities.

In order to complete our survey of the existing condition of the Scottish universities, it will be necessary that we now shortly describe what may be called the political constitution of each, including under that head all particulars relating to its revenues, the patronage of the different chairs, the emoluments of the professors, &c.

In all the universities, except that of Edinburgh, the officer of highest dignity is the chancellor, who is generally a nobleman, and is elected for life by the *senatus academicus*. But whatever may have been the authority of this dignitary in former times, his office is now much more one of honour than of power. In point of fact he rarely or never interferes with any of the arrangements of the institution over which

he nominally presides. The acting head of the university at St. Andrew's is the rector, who is chosen every year by the professors and all the students, voting in nations, and who must be either one of the two principals, the professor of divinity or the professor of ecclesiastical history. These four professors have generally been elected to the office in rotation, although there are not wanting recent examples of this order being broken in upon. 'Immediately upon his election, the new rector nominates his substitutes and assessors from the members of the senatus academicus, and with them he hears and determines all causes brought before him. He acts as a civil magistrate within the university, and an appeal lies to him in matters of discipline from the sentences of either college. In affairs of delinquency on the part of the students, he may punish, *si res postulat*, to the extent, *excludendi atque resecandi ab academia ejusque privilegiis*\*.' At Glasgow, and at Marischal College, Aberdeen, the rector is also elected by the votes of the professors and all the students; but in both these places the office has long been merely an honorary one, the practice being to nominate to it some person of literary or political distinction, who seldom resides in the university town, or even makes his appearance, except at his inauguration. At Glasgow, however, the absent rector appoints his deputy, or vice-rector (generally a professor), who presides in the senatus, and also in the comitia, and has a casting vote when the other members are equally divided. At King's College, Aberdeen, the rector is also usually non-resident; but here he is chosen by the votes of the professors only. At Edinburgh there is no chancellor, and the only rector is an individual of their own body (commonly the Lord Provost), upon whom the town council or magistracy of the city sometimes confer that title. It does not appear that he exercises any jurisdiction in consequence.

I. The university of ST. ANDREW'S, as we have already mentioned, consisted anciently of three colleges, and now consists of two, namely, the United College of St. Salvator and St. Leonard, which is that in which the several branches of general literature and science are taught, and the New College, or St. Mary's, which is appropriated to the study of divinity. The principal property belonging to the university, considered as distinct from the two colleges, is the library, and the funds appointed for its support, the annual produce of which is now reduced to a very small sum. Before the adoption, in 1826, of certain new regulations with regard to medical degrees, an exceedingly flourishing trade

\* Report, p. 398.



was carried on by the university in that article. In the year 1825, for example, above 1100*l.* was derived from this source, nearly 700*l.* of which went to the support of the library, about 100*l.* more to the apparatus of the natural philosophy class, and the rest to sundry of the professors in various proportions. The effect of the regulations of 1826 has been to destroy this productive manufacture almost entirely; during the three years and a half, subsequent to their adoption, only one degree of M.D. was granted, bringing in the sum of 26*l.* Although it may be quite true that this reformation was, in a great measure, forced upon the senatus by the animadversions to which their conduct was subjected in Parliament and elsewhere, they, at least, we think, deserve some credit for not having made it an illusive or imperfect one, as they might perhaps have contrived to do, and as they certainly had some inducement to attempt, seeing the considerable extent to which their own pecuniary interests were involved. They have, as is proved by the result, cut down the abuse, root and branch, although by a sacrifice of their customary emoluments, for which they have received no compensation. In consequence of this state of things, it appears that the regular income of the university is now scarcely 300*l.*, while the disbursements amount to nearly 400*l.* The separate revenues of the colleges which arise in a great part from teinds (tithes), have also been of late years much diminished by the augmentations of the stipends of the parochial clergy, with which that species of property is burthened. Portions of the landed and other property of the United College have also been sold at different periods. Notwithstanding the operation of these adverse causes, it is stated that the income of this college has nearly doubled within the last sixty years. It is now, including what is received on account of bursaries, somewhat above 3000*l.* per annum.. The expenditure, however, has kept pace with the receipts; and, indeed, by the latest statement given in the Report (that for 1823), appears rather to be in excess by a small sum. There was also on the 1st of June, 1829, a debt due by the college, of 4349*l.* 5*s.* 9½*d.* The finances of this establishment, therefore, are not in the most prosperous state. In regard to St. Mary's College, all the information with which the Report supplies us is, that on an average of seven years preceding 1826, the income, *after the deduction of various charges*, was 1076*l.* 5*s.* 5½*d.*, giving an excess of 57*l.* 5*s.* 7½*d.* over the expenditure.

The emoluments of the professors, as arising partly from

salaries, and partly from fees, with the patron that appoints to each of the chairs, will be most conveniently exhibited in a tabular form:—

UNITED COLLEGE.

Office.	Patron.	Salary.*	Fees.†	Total.
Principal . . . .	Crown . . . .	£307 ..	£—	£307
Prof. of Greek . . . .	United College . . . .	219 ..	225 ..	444
— of Logic . . . .	Do. . . .	219 ..	90 ..	309
— of Moral Philosophy . . . .	Do. . . .	219 ..	153 ..	372
— of Natural Philosophy . . . .	Do. . . .	219 ..	59 ..	278
— of Humanity . . . .	Duchess of Portland . . . .	199 ..	259 ..	458
— of Mathematics . . . .	Crown . . . .	210 ..	230 ..	440
— of Medicine . . . .	University . . . .	199 ..	28 ..	227
— of Civil History . . . .	Marquis of Ailsa . . . .	199 ..	—†	199

ST. MARY'S COLLEGE.

Office.	Patron.	Salary.
Principal . . . .	Crown . . . .	£238§ (with a house).
Professor of Divinity . . . .	Do. . . .	231
— of Church History . . . .	Do. . . .	286
— of Oriental Languages . . . .	Do. . . .	211

II. The university of GLASGOW is a much more wealthy establishment than that of St. Andrew's. So far back as the year 1777, the revenue had already reached the sum of 3585*l.* 13*s.* 11*d.*, affording every year a surplus of about 660*l.* over the expenditure. In 1824 (the last year for which the accounts are quoted in the Report) the revenue was 9406*l.* 18*s.* 3*d.*, while the expenditure was only 8109*l.* 12*s.* 2½*d.*; the annual accumulation being thus nearly 1300*l.* And this income, we believe, (although from the accounts to which the Report refers not being printed the

\* The salaries as here given were those received in 1823. It being the practice of the college to divide every year nearly their whole revenue, whatever it may be, the incomes of the members fluctuate considerably. In 1824, for instance, the salary of each was 35*l.* more than in 1823. The Professor of Medicine also receives, in addition to the sums stated in the table, about 4*l.* on every graduation of an M.D.; the Professor of Natural Philosophy 2*l.* 5*s.*; and several of the other professors smaller sums. There are similar payments (except to the Professor of Medicine) on every degree of D.D., LL.D., M.A., and B.A., which is not given as an honorary mark of distinction. In all the sums stated in this and the following tables, shillings and pence are omitted.

† These are the fees on an average of seven years previous to 1830, which is stated, in regard to some of the classes especially, to be rather a high one. But since then, as has been mentioned, the fees of all the classes have been raised to three guineas.—(See Journal, No. VII. p. 37.)—The office of Principal of the United College is a sinecure.

‡ The Professor of Civil History does not teach a class. The lecturer on Natural History has only been recently appointed by the professors, who pay him a salary of twenty-six guineas; but he is not a member of the senatus academicus, and receives no share of the college funds.

§ There are no fees paid by the students of St. Mary's. The Principal teaches a class of Divinity, and is usually first minister of the city.

matter is not quite clear,) to be independent of the annual produce of the different bursary funds, of a very considerable part of which the professors are administrators. It would appear, too, that in the exercise of their right of management, they consider themselves, in some cases, entitled to resort to these funds for the means of defraying the general expenses of the college\*. The total amount of the income of the bursaries is about 1287*l.* to which is to be added 1580*l.* being the revenue of the fourteen exhibitions held by Glasgow students at Baliol College, Oxford, which is administered by the master of that college.

The following is a table of the several professorships in this university, with their patrons, and the salaries and other emoluments attached to each. In addition to the sums here stated, it is to be observed, that the principal and the first thirteen professors in the list (called the faculty professors) have all houses in the college; the expense of keeping which in repair,—together with the house and window taxes, and the police and water duties,—are defrayed out of the college funds. The salaries of these members also vary, in some cases, with the price of grain, and are stated in the table at their amount in 1824. The fees are taken on the average of the five years preceding the session of 1826-7:—

Office.	Patron.	Salary.	Fees.	Total.
Principal . . . .	Crown . . . .	£450 ..	£—† ..	£450
Prof. of Divinity . . . .	College . . . .	425 ..	420 ..	845
— of Moral Philosophy . . . .	Do. . . .	286 ..	453 ..	740
— of Natural Philosophy . . . .	Do. . . .	291 ..	408 ..	699
— of Logic . . . .	Do. . . .	289 ..	624 ..	913
— of Greek . . . .	Do. . . .	289 ..	1378 ..	1668
— of Humanity . . . .	Do. . . .	289 ..	954 ..	1243
— of Hebrew . . . .	Do. . . .	300 ..	63 ..	363
— of Church History . . . .	Crown . . . .	322 ..	54 ..	377
— of Mathematics . . . .	College . . . .	291 ..	323 ..	614
— of Astronomy . . . .	Crown . . . .	270 ..	—† ..	270
— of Law . . . .	Do. . . .	310 ..	126 ..	436
— of Physic . . . .	Do. . . .	270 ..	239 ..	509
— of Anatomy . . . .	Do. . . .	250 ..	1013 ..	1263
— of Natural History . . . .	Do. . . .	100 ..	116§ ..	216
— of Surgery . . . .	Do. . . .	50 ..	614 ..	664
— of Midwifery . . . .	Do. . . .	50 ..	315   ..	365

\* See Statement with regard to the Forfar Bursary in Report, pp. 234 and 269.

† The Principal teaches no class.

‡ The Professorship of Astronomy is now also a sinecure.

§ This is about the amount said to have been generally received by Professor Muirhead, lately deceased. But, according to his statement, most of his students attended gratuitously. Had they all paid fees, the amount would have been at least twice as great.

|| But this professor also teaches a class of females in the Lying-in-Hospital, the number of which is not stated. We may here remark, that the notices from which several of the sums in the table are derived, are not always perfectly satisfactory as given in the Report. In one place, for example, (p. 251) it is stated that the Pro-

Office.	Patron.	Salary.	Fees.	Total.
Prof. of Chemistry . . .	Crown . . .	50 ..	450 ..	500
— of Botany . . .	Do. . . .	150 ..	141 ..	291
Lecturer on Materia Medica	College . . .	70*..	252 ..	322

But in addition to these emoluments, various professors derive larger or smaller sums from the dues on degrees. The principal and the professors of divinity, ecclesiastical history, and Hebrew, receive each 2*l.* 10*s.* on every degree (not honorary) of D.D.; but this is stated to bring them only about 5*l.* a-piece annually. The professor of natural philosophy has also 1*l.* 10*s.* on every degree of D.D., LL.D., and M.D., when the graduate was not previously A.M. On every degree of LL.D., the professor of law has 10*l.*, bringing him on an average 20*l.* annually. The professors of anatomy and of physic get 4*l.* each on every degree of M.D., and one guinea on every degree of C.M. (Master in Surgery), bringing them in all about 100*l.* per annum each. The professor of moral philosophy has also 1*l.* 10*s.* on every such degree when the graduate is not A.M. On every degree of C.M. the professors of botany, chemistry and surgery have one guinea each, adding about twenty-six guineas annually to their several incomes. Finally, the fees or diplomas of A.M. are divided between the professors of moral and of natural philosophy, but they are of very trifling amount.

III. The revenue of KING'S COLLEGE, ABERDEEN, has suffered considerably from the same cause which has already been mentioned as having diminished that of the St. Andrew's colleges—the augmentations of the stipends of the parochial clergy. The annual loss thus occasioned was in 1808 about 2350*l.*; but in the present case it appears to have been compensated by grants from the crown to its full amount. In one place (p. 310) these grants are set down at 2400*l.* annually; but in another (p. 313) their total annual amount

professor of Divinity, who had not before taken fees, began to do so in 1829; but some pages after (p. 258), he is still affirmed to have hitherto declined accepting any; and, accordingly, in the statement of his emoluments at p. 261, nothing is set down on account of fees. We have allowed for two hundred students at two guineas each, according to the statement at p. 251. Again, for some unexplained reason, the fees paid by the *private* students of the Logic class are not included under the head of the emoluments of that professor. We have added 70*l.* on that account. The fees also received by the Professor of Anatomy from the students attending his dissecting class, amounting, it would appear, to about 315*l.* (which we have included), are left out in their general summary by the commissioners. And all notice of the emoluments of the professor of Midwifery is omitted in this summary, on the ground that no return of the number of his students had been transmitted (p. 261); while at p. 258, the average number of the class is rated above one hundred. We have reckoned the amount of the fees according to the statement.

\* This salary is paid by the college, and the lecturer is not a member of the *senatus academicus*.

is stated to be only 1148*l.* 6*s.* 8*d.* Indeed, nothing so confused and unintelligible as the abstract of the accounts of this college given in the report, as printed by the House of Commons without the documents to which constant reference is made, has ever fallen in our way. The income of the institution (for that we suppose is what is meant by the phrase ‘ordinary charge of money’) is stated to be 2468*l.* 19*s.* 3½*d.*, and the expenditure, (or ‘ordinary discharge of money,’ as it is called,) 2297*l.* 12*s.* 6½*d.* But whether or not these sums include the royal grants and their appropriation, though we rather think they do not, it is impossible to discover. Nor does it appear whether the money received and expended on account of bursaries is, or is not included. Its total amount is about 1770*l.* There was a debt due by the college in 1824 of 8465*l.* The emoluments of the professors, as far as we can ascertain them, appear to be as stated in the following table.

Office.	Patron.*	Salary.	Fees.†	Total.
Principal . . . .	College . . . .	£280 ..	£— ..	£280
Prof. of Divinity . . . .	Synod of Aberdeen, &c.	454 ..	— ..	454
— of Civil Law . . . .	College . . . .	184 ..	— ..	184
— of Medicine . . . .	Do. . . . .	201 ..	— ..	201
— of Greek . . . .	Do. . . . .	199 ..	237 ..	436
— of Humanity . . . .	Do. . . . .	188 ..	157 ..	345
— of Mathematics . . . .	Do. . . . .	168 ..	138 ..	306
— of Natural Philosophy . . . .	Do. . . . .	169 ..	117 ..	286
— of Moral Philosophy . . . .	Do. . . . .	171 ..	99 ..	270
— of Hebrew . . . .	Crown . . . .	166 ..	10 ..	176

In addition, however, to the sums here set down, most of the professors have either a house, or an allowance for house-rent. Some of them also derive, or used to derive, considerable sums from degrees. The professor of medicine, for instance, till lately received about 120*l.* annually from medical graduates; and the professor of moral philosophy makes still about 70*l.* a year by degrees of master of arts. ‘Upon the view that has been given,’ say the commissioners, ‘it is unquestionable that the situations of professors in this university are in general most inadequately provided for, although, in most of the cases, by new and judicious arrangements, much may be done to remedy this, without any external fund being resorted to for the purpose; while in other cases it seems beyond a doubt, that if additional provision

\* But there are specialties in the mode of appointing to almost every chair, which it is here unnecessary to notice. Certain members of the *senatus academicus* have a voice along with the synod, or rather with the moderator of that church court and certain delegates from the presbyteries, in the election of the professor of divinity, which takes place after a comparative trial of the different candidates.

† The office of principal and the professorships of civil law and of medicine are sinecures; the professor of divinity takes no fees.

be not made, the endowments will become unfit to support, with any degree of decency and comfort, the persons on whom they may be conferred; and the most important objects for which the institutions were intended, must be, in all probability, in a great measure defeated.\*

IV. The gross amount of what is called the 'Locality Revenue' of MARISCHAL COLLEGE for 1825, was 90*l.* 11*s.* 4½*d.*; but to ascertain the whole income of the institution, it would appear that various other sums are to be added to this, and especially a sum of 528*l.* 13*s.* 4*d.*, being the amount of the annual grants from the crown. The college seem to divide their funds every year to the last penny, and on the 6th of July, 1829, were in debt 1352*l.* 18*s.* 7½*d.* The total income of the bursars in this college amounts to about 1100*l.* The following is a table of the professorships, with their incomes, &c.

Office.	Patron.	Salaries.	Fees.	Total.
Principal *	Crown	£318 ..	—	318
Prof. of Divinity	Town Council	169 ..	—†	119
— of Greek	Crown	179 ..	210	389
— of Civil and Nat. History	Do.	179 ..	156	335
— of Natural Philosophy	Do.	179 ..	169	348
— of Moral Philosophy	Do.	179 ..	59	238
— of Medicine	Do.	46 ..	30½	76
— of Mathematics	Town Council	188 ..	174	362
— of Oriental Languages	Sir Alex. Ramsay	78 ..	—†	78
— of Chemistry	College	73 ..	25	98
Lecturer of Humanity §	Do.	—	96	96
— of Anatomy	Two colleges	—	182	182
— of Surgery	Do.	—	69	69
— of Materia Medica	Do.	—	56	56
— of Midwifery	Do.	—	22	22
— of Botany	Do.	—	37	37
— of Scots Law	Do.	—	57	57

The professor of moral philosophy receives also 2*l.* 7*s.* for every diploma of A.M. granted to an alumnus of the university, and 3*l.* for every such degree when the graduate is not an alumnus; and from the former of these sources it is calculated that he may still derive between 60*l.* and 70*l.* an-

\* The office of principal is a sinecure, but has been usually united with the professorship of divinity, and also with the ministry of one of the town churches, the endowment of which last charge is 134*l.* We have included in the salary of the professor of divinity the sum of 50*l.*, which he receives for the delivery of a weekly lecture to all the students on practical religion.

† No fees are taken in the classes of divinity and of oriental languages.

‡ This is the amount which it is supposed the class might bring. The present professor has not been wont to take fees.

§ These lecturers (as they are called) are not members of the *senatus academicus*, and receive no salaries.

|| The lecturer on midwifery only began to lecture in 1827. The number of his students is stated to have been seven; his fee is not given, but we have taken it at three guineas, the same as that of the lecturers on anatomy and surgery.

nually;—the latter, it is said, may be considered as nearly destroyed. On every medical degree, also, the professor of medicine receives 10*l*. This used to bring him about 110*l*. annually; but in consequence of the new regulations, it cannot in future be expected to produce a fifth part of that sum. There is no house attached to any of the professorships in this college.

V. In all the other universities the property belonging to the institution is in the hands of the *senatus academicus*, who receive the annual produce, make the disbursements, and exercise with regard to it every other right of administration. But the property belonging to the university of EDINBURGH is entirely vested in the town council, and managed by them. From the several statements in the report, which however the writer has not taken the trouble to bring into one view, it appears that the total income of the college derived from original property, from parliamentary enactments, from royal grants, and from the benefactions of private individuals, amounted in 1825 to about 3770*l*. In this sum is included the income of the bursars, amounting to 420*l*. Of the remainder, the principal part is made up of the royal grants, which amount to 1435*l*. annually, given as salaries to certain professors, and 819*l*. more, to defray the expenses of the Botanic Garden. The expenses of the college, however, have for many years past so much exceeded its revenue, that, notwithstanding the assistance derived from sales of property to the extent of 4726*l*. since the year 1775, it had in October, 1825, incurred a debt to the city of 12,732*l*. 10*s*. 7*d*.

The following is a list of the professorships in this university, with the emoluments attached to them, &c.

Office.	Patron.	Salary.	Fees.	Total.
Principal . . . .	Town Council .	£151 ..	£—* ..	£151
Prof. of Divinity . .	Do. . . .	196 ..	537† ..	736
— of Church History .	Crown . . . .	200 ..	270 ..	470
— of Oriental Languages	Town Council .	115 ..	142 ..	257
— of Humanity . . .	Town Council, &c.‡	87 ..	1319 ..	1407

\* The office of principal is a sinecure; as are also the professorships of public law and of practical astronomy.

† Formerly no fees were paid to the professors of divinity and of church history, who were usually clergymen, holding livings in the church. A fee of two guineas is now exacted from each student in these classes; and we have calculated the whole fees according to the average number of the students as given in the Report.

‡ The professor of humanity is nominated by delegates appointed by the town council, the lords of session, the faculty of advocates, and the society of writers to the signet; the professors of universal history, of civil law, and of Scotch law, by the town council, from a list of two names sent up to them in the case of each by the faculty of advocates; the professor of conveyancing by the deputy-keeper of the great seal of Scotland, two delegates from the town council,

Office.	Patron.	Salary.	Fees.	Total.
Prof. of Greek . . . .	Town Council . . . .	£87 ..	£1196 ..	£1283
— of Logic . . . .	Do. . . .	52 ..	551 ..	603
— of Rhetoric . . . .	Crown . . . .	100 ..	134 ..	234
— of Moral Philosophy . . . .	Town Council . . . .	102 ..	556* ..	658
— of Mathematics . . . .	Do. . . .	148 ..	429† ..	577
— of Natural Philosophy . . . .	Do. . . .	52 ..	638‡ ..	690
— of Natural History . . . .	Crown . . . .	100 ..	714 ..	814
— of Universal History . . . .	Town Council, &c. . . .	100 ..	105§ ..	205
— of Civil Law . . . .	Do. . . .	100 ..	151 ..	251
— of Scotch Law . . . .	Do. . . .	100 ..	953 ..	1053
— of Public Law . . . .	Crown . . . .	285 ..	— ..	285
— of Conveyancing . . . .	Town Council, &c. . . .	120 ..	462 ..	582
— of Anatomy . . . .	Town Council . . . .	50 ..	969 ..	1019
— of Chemistry . . . .	Do. . . .	— ..	2213 ..	2213
— of Botany . . . .	Town Council & Crown . . . .	127 ..	898 ..	1026
— of Materia Medica . . . .	Town Council . . . .	— ..	1281 ..	1281
— of Theory of Physic . . . .	Do. . . .	— ..	882 ..	882
— of Practice of Physic . . . .	Do. . . .	— ..	1008 ..	1008
— of Midwifery . . . .	Do. . . .	— ..	596 ..	596
— of Clinical Surgery . . . .	Crown . . . .	100 ..	611 ..	711
— of Military Surgery . . . .	Do. . . .	100 ..	75 ..	175
— of Med. Jurisprudence . . . .	Do. . . .	100 ..	18 ..	118
— of Practical Astronomy . . . .	Do. . . .	120 ..	— ..	120
— of Agriculture . . . .	Town Council, &c. . . .	50 ..	63   ..	113

There is also a class of clinical medicine, which is taught by certain professors of the medical faculty in rotation. The professors of botany, of materia medica, of the theory of physic, and of the practice of physic, usually undertake this duty; and as the class, of which both a winter and a summer course are taught, produces about 800*l.* annually from fees alone, (there being no salary,) each of these professors may be considered as deriving an addition of 200*l.* a year to his income from this source. The six senior professors of the medical faculty have also an addition to their emoluments of about 200*l.* a year each, arising from medical degrees.

and two from the writers of the signet; and the professor of agriculture by delegates from the town council, the university, and the lords of session.

\* This does not, however, include the fees received from the students of the class of political economy.

† Such appears to be the amount, on an average, of the four sessions from 1826-7 to 1829-30, inclusive, returned by the professor himself.—(See Report, pp. 194, 195.) The estimate of the commissioners is 618*l.* (p. 158.)

‡ This does not include the fees received from a summer class which the professor taught in 1820, 1822, 1824, and 1826.

§ The professor of universal history also gave one summer course in 1826, the fees received on account of which are not included in the sum here set down.

|| The fees usually amount to about double this sum; but the class is taught only in alternate sessions.



# REVIEWS.

## ON MODERN BOOKS OF TRAVELS IN ITALY.

WE have, in a former number\*, alluded to the hasty conclusions and dogmatic tone of travellers with regard to foreign life and manners. We will now enter more fully on the subject, considering that travelling forms an essential part of men's education, and books of travels a common vehicle of instruction. In order to profit by travelling, we ought to have some preparatory information about the countries we are going to visit, and it is essential that this information should be derived from good authorities. Gibbon, in his time, pithily observed, 'our blind travellers seldom possess any previous knowledge of the countries they visit.' But, in our days, the danger is, that persons going abroad have already received erroneous notions of the people among whom they are going to live, and have imbibed prejudices which their own short and limited experience will hardly enable them to rectify. They, in their turn, communicate their distorted views to others, and thus the evil perpetuates itself. It is absolutely necessary, therefore, to single out some works on foreign countries which may be consulted with some degree of confidence and safety.

There is no country so generally visited and described and talked of by travellers, as Italy is and has been for more than a century, and certainly few countries afford so many subjects for inquiry or so many opportunities of information. But a tour through Italy was for a long time confined to an inspection of antiquities, buildings, statues, and pictures, and church ceremonies, as if there was nothing else worth noticing in the land. When, at last, the attention of foreigners began to be turned from the country to the people, they found no guides that could be trusted; they met with either inflated declamation or poetical sketches of ideal character, or satirical invectives, after the manner of Dr. Sharp†, of the last century. Of Italy, before the French revolution, we remember reading in our early days a tolerably

\* Review of Conder's 'Italy,' in No. IV. of this Journal.

† Baretti, the Italian philologist, wrote rather a sharp comment on the doctor's book. He styled it 'An Account of the Manners and Customs of Italy, with Observations on the Mistakes of some Travellers, with regard to that Country.' Dublin, 1769. The work is curious, and may be read even now with some advantage as a *preservative*.

good account by the Abbé Richard, a well-informed, sensible French gentleman, who travelled in 1761-2; and we think his book may yet be consulted with advantage by those who wish to compare Italy as it was then with Italy as it now is. Among the English tourists of that age we should choose Dr. Moore.

The French invasions of 1796-9, and the reactions that followed, changed the face of society in Italy, inflicting unheard of miseries, without securing any great and lasting advantage to that country. After the storm had somewhat subsided, and the peace of Amiens opened the gates of the continent, two English travellers, Eustace and Forsyth, both men of education and taste, though of different bias and temper, travelled over Italy, and wrote each a description of that country. With all their faults these books are yet standing works of their kind. Eustace's *Classical Tour*, if taken strictly within the meaning of its title, will remain a useful vade-mecum for scholars travelling over the classic land of Italy. Its language is elegant, its sentiments generally benevolent, except towards the French and their partisans. Some allowance, however, may be made for this. Few people now remember the atrocities, the plunder, the massacres, the spoliations perpetrated during the first Italian wars previous to the battle of Marengo. Eustace beheld the recent traces of all these, and no one who has not seen a country devastated by an invading army, and such an army as those of the French under the unprincipled directory, can form an idea of the aversion and loathing produced in the mind of every honest man against the destroyers. Forsyth himself, a man of different principles from Eustace, agrees with the latter in this feeling of abhorrence, because he saw the same scenes and heard the same tales of misery and crime. With regard to the Italians themselves and their character, Eustace, single-hearted and virtuous, we had almost said innocent, was inclined to see things in their most favourable light, and he is certainly not an authority to be relied upon. As in his classical admiration for ancient Rome he almost forgot the enormous vices of that overgrown republic which led to the despotism of the Cæsars, so in his conscientious, though exaggerated, veneration for the church of Rome, he was often blind to the corruptions and abuses which stain the history of the latter\*. But descriptions of modern society and institutions may be considered as only

\* See, in his Chapter X., the inflated panegyric by which he spoils some very just reflections on the advantages of civilization which Rome has been the means of spreading over the west.

accessories in Eustace's book—classical antiquities and recollections, descriptions of scenery and strictures on the arts—these constitute the main objects of his investigations.

Forsyth, a man of a sturdier temper and of a more austere communion, looked with a sort of puritanic scorn on Catholicism, its tenets, and its ceremonies; and he carried this feeling almost to intolerance. He was also, when he wrote, soured in his temper by ill health and by his unjust detention under Buonaparte, and he had not leisure to complete and correct his work. But he was an acute observer, a man of sound taste in the arts, and we know of no better guide to consult than his discriminating strictures on Italian buildings, and monuments of every kind. His style is nervous and manly, he detests vice and oppression in every shape, whether under the tiara, the crown, the red cap, or the eagles. There is an honest glow of indignation about his book at the complicated injuries which old absolutism and revolutionary despotism, at variance with each other, combined to inflict upon ill-fated Italy.

A long period elapsed after these two writers' visits to Italy, during which that country was closed to English travellers; at last the peace of 1815 again opened its gates. Since that time we have had scores of tours, diaries, and descriptions in every shape. Several writers have professed to describe Italy and its inhabitants altogether; but the task, we fear, was beyond their power, for Italy is a land of many races, as well as of many governments, having been for ages divided into municipalities and petty states until the period of the Spanish conquest in the sixteenth century, and each division, and even subdivision, differs from the rest in its laws, manners, habits, and prejudices, as well as in its agriculture, industry, and domestic economy. There is consequently a want of method in these general tours; the politician, the controversialist, the critic, the antiquarian, the philosopher, are all jumbled together in beautiful disorder. Most of the writers have followed each other in the same track, from city to city, along the high roads, leaving every thing, to the right and left of the beaten way, still a *terra incognita*. We think those travellers better advised who have contented themselves with describing only that part of the country with which they were respectively best acquainted. In this class the 'Letters from the North of Italy,' by Mr. S. Rose, stand foremost, and we only wish other travellers had followed his example, and that each had described the town or division of Italy in which he had resided longest, and where he had formed most acquaintances among the

natives. We should then have a cosmoramic series of sketches, which would by degrees embrace the whole Peninsula. We may notice, however, Keppel Craven's interesting book on 'Calabria,' Captain Smyth's 'Sicily,' Benson's 'Corsica,' and Miss Waldie's 'Rome in the Nineteenth Century.' Speaking of Rome, we must observe that no country of Italy has suffered more from the splenetic ill humour and intemperate judgments of travellers. Men of all parties and colours, with few exceptions, seem to have agreed in heaping obloquy upon fallen Rome; liberals and ultras, high churchmen, rigid Calvinists and free thinkers, all have joined in the chorus. They have denounced the city of the seven hills as if they really considered it to be the Scarlet Babylon and its bishop as the anti-Christ. They have foretold, year after year, in prose and verse, its approaching utter desolation with all the emphasis of a Jeremiah. We have often stood amazed in reading these repeated anathemas, and we cannot yet conceive why Rome,—that has sufficiently atoned, one would think, for her past sins, Rome, now inoffensive and helpless,—should draw upon herself this torrent of cosmopolitic wrath:—

'The Romans,' says Galiffe, who is confidently quoted by subsequent travellers, 'are a sullen, *pale*, spiritless, morose people. They *hardly ever speak*, except to beg alms, which, when offered, they absolutely tear from the giver, without taking the trouble to thank him, and without showing the least satisfaction at having obtained them\*. The whole nation seems tired of its existence, and waiting for the sleep of death; walking, seeing, hearing, every act, in short, seems to be a painful exertion for their exhausted minds and bodies. I never saw one of them smile!'

And this is meant as a description of *the Romans!* Now hear Chateaubvieux' account of this same people, whose industry and agriculture he attentively studied, and to whose faults he shows himself by no means blind in the course of his narrative. After expressing the feelings of regret and reluctance, with which he quitted Rome, he adds:—

'This may be partly owing to those associations by which the countries of the south are enriched in our imaginations with all the choicest gifts of nature, but is no doubt to be principally attributed to the agreeable life which a stranger leads there. *The manners of the people are affable, obliging, and friendly.* Their

\* Another writer, who gave his account of the character of the modern Romans in a periodical of extensive circulation, not many years since, goes still further. He also quotes Galiffe, and afterwards concludes a long string of invective, by saying, 'that the ancient Roman was a brave robber, and the modern Roman is a crafty and cowardly thief.'

language is pure and harmonious\*, and remarkable for its graceful simplicity. You live in the midst of a population of a hundred thousand souls, as much at liberty as if you were in the bosom of a rural retreat.'

And again :—

'The Roman farmers have not remained wholly strangers to that spirit of improvement which has prevailed all over Europe for the last twenty years. To have effected an entire change in the agriculture of the Agro Romano would have required, not only an immense capital, but a new population and a new atmosphere. . . . The present system has been imposed by local circumstances; it is the result of the long history of Rome, the vicissitudes of which it has followed.'

And speaking of the numerous herds of cattle which range undisturbed over the wide *maremme* :—

'This state of things is still more the work of nature than of man; and some intelligence was manifested in thus getting possession, as it were, in defiance of her, of a tract which seems destined to be the dominion only of death.'—*Chateaueux' Letters on Italy, descriptive of the Rural Manners and Economy of that Country.*

But Chateaueux was struck with the appearance of progressive decay which Rome bore when he visited it in 1813, and he, like many more, foreboded its total abandonment and ruin, without allowing due consideration to passing events. He was travelling in 1813 during the second French occupation, when the Papal court, cardinals and prelates, the foreign ministers, and a number of noblemen, and other persons, had been driven from Rome; and all this had fallen upon a country already exhausted by the previous exactions of the first invasion, by the civil, which was followed by national, bankruptcy, and after Napoleon had stripped the Papal state of its finest provinces, the Legations and the Marches, and reduced it to the southern or Mediterranean districts, and to a population of scarcely one million. And this scanty territory was obliged for years to support a French army, for which extraordinary taxes to the annual amount of a million and a half of dollars were raised. The whole social structure of the country was violently overturned. Chateaueux observes: 'I had visited Rome before, in 1791. The city at that time contained 166,000 inhabitants, the streets were thronged with sumptuous equipages and liveries, and enlivened by magnificent palaces in which strangers were received with

\* The author of 'Two Hundred and Nine Days on the Continent' thinks differently; he says, that the Italian is, of all languages, that *which has the least harmony*, the fluency of its pronunciation resulting from the defective articulation of the Italians, whose organs are imperfect, &c.

pressing hospitality—everything in short had an appearance of opulence and splendour: on the present occasion I entered the city by the same road; but instead of equipages, I saw it filled with droves of cattle, goats, and half-wild horses, driven by a number of Tartar-looking herdsmen, armed with long pikes, and wrapped in cloaks. The population is now reduced to 100,000\*, and of this number one-tenth part are vine-dressers, herdsmen, or gardeners.’ And yet, strange to say, having the recent history of the country before his eyes, Chateaufieux attributes this depopulation and decay to the advance of the malaria, thus mistaking the effect for the cause. Wherever the population gets thin and miserable, the malaria will gain ground, it will take possession of houses and gardens, from which the warmth of human life, and the cares of domestic industry have disappeared. Chateaufieux adds himself: ‘the city presents every where the appearance of ruin. As there are more houses than inhabitants, (he ought rather to have said, than families,) *they are never repaired*; when they get out of order, the occupiers remove to others. A multitude of convents have thus assumed the appearance of ruins, and numbers of palaces, no longer inhabited, are left without even a porter to take care of them.’ And was all this the effect of the malaria? So much for men, otherwise clever, making themselves subservient to a system. Things have now-a-days resumed a different appearance at Rome: the population has, since the peace of 1815, gradually increased *in the teeth of the advancing malaria* to the number of 150,666, by the census of last year, making an increase of 25,000, or one-sixth on the whole since the peace. And yet we meet with prophets of evil, who still denounce destruction to the eternal city. We do not admire the temper in which such denunciations are made. We wish for no destruction of what has been once illustrious, there has been enough of that already on the face of our globe; we do not hold the modern Romans, their palaces and temples, answerable for the sins of former inhabitants, or even for those of their present government,—we wish for improvement, accompanied by as little mischief as possible. We all know that the Papal government is not the most perfect on earth; but since it is not in our power to change it just now, why should we threaten with vengeance the people whose lot it is to live under its sway? We have no inclination whatever to extenuate the abuses of the Roman theocracy; but we merely claim common justice for those who were born, and who

\* This is too low a statement. The population in 1813 was 123,000, by the returns published.

must continue to live for the present under its absolute rule and defective form of administration, as it does not suit, or it is not in the power of every one to leave his home, his friends, and his chattels, to go and wander amongst strangers.

In the number of those more unpretending works, which do not profess to give an elaborate description of Italy, or any particular part of it, but merely to record the impressions of a stranger as he journeyed through the country, and thus to supply an entertaining companion to his followers in the same path, we have long singled out ‘Matthews’s Diary of an Invalid.’ It is the work of a scholar and of a gentleman, and written in an amiable temper of tolerance, and good will towards mankind. Of such a work, it cannot be deemed invidious in us to notice a few blemishes in illustration of our general argument regarding the difficulties under which a stranger, however well disposed, labours in judging of a country totally dissimilar from his own. After modestly saying that he has little to record about Italian manners, Mr. Matthews adds: ‘all the world knows that the Italians are a polite and civil people, and universally courteous and obliging to strangers. The education of the men is much neglected, and *I believe* it would not be difficult to find a *Roman prince, who could neither read nor write.*’ Why should so sensible and temperate a traveller believe any such thing, without good authority for it? And why should he give his readers the benefit of an impression, which rests upon his own mere vague supposition, in the absence of adequate local information? He had just above acknowledged that his acquaintance with Roman society went no farther than having attended a ball at the house of Torlonia the banker and a new made duke, where, he says, ‘two-thirds of the company were English.’ The supposition, not to say *belief*, of a Roman prince, of a Borghese, Colonna, Piombino, Barberini, Chigi, Pallavicini, &c. not being able to read or write, sounds eminently ludicrous to any one at all acquainted with Roman society. The sons of Roman princes have all professional tutors from their earliest youth, and when grown older, they complete their education at some of the colleges destined for the nobility, either at Rome, or at Florence, Siena, &c.\* The instruction they receive is, of course, conformable to the old established system of college education in Italy; it is chiefly classical, in addition to the accomplishments required by their station in society. It is not such education as they might receive at Paris or Berlin, still the idea of any of the

\* See the account of education in Tuscany, in No. III. of this Journal.

upper Italian nobility being left illiterate is preposterous. There are two very distinct classes of nobility in Italy, a higher and a lower—the latter consists chiefly of a multitude of provincial counts and marquises, or of persons lately ennobled. But the Roman princes stand in the first rank of the higher class. These distinctions, irrelevant as they may appear to foreigners, require to be known by travellers in order to avoid committing mistakes. If a man will give his opinion of Roman princes, or Roman porters, no matter which, he ought to know something of the subject.

Speaking of the reported laxity of morals, Mr. Matthews observes: ‘however this may be, there is so much attention paid to external decorum, that the *ruffiano* is an officer in general use throughout Italy, to arrange preliminaries, which in other places would not require any intermediate negotiator. It is, I believe, to the lying pretensions of these Mercuries, who have the impudence to offer themselves as the bearers of proposals to any woman of any rank, that erroneous impressions have been received on this subject, as if it were possible to believe that any woman above the condition of absolute want would surrender at discretion to the offers of a stranger.’ Here the writer’s good sense keeps him clear of the mistake into which he might have fallen from his first general position. No doubt many raw travellers have derived their ideas of the facilities of Italian intrigue, from the lying reports of impudent slanderers. We have heard stories in confirmation of this on the spot. We know also, that it is a practice among the idle and dissolute in the Italian cities to boast with incredible effrontery of favours which they have never received, of intimate acquaintance with persons who do not even know their names. All this, however, and here we perfectly agree with Mr. Matthews, shows that the state of society is sadly unhealthy; that there is a lamentable want of principle and of self-respect among the men, more so than among the women. The fact is, that the custom of *serventism* has long familiarized the public mind with the idea that married women may be the objects of courtship, as much as the unmarried ones. Not that *serventism* always implies a positive breach of conjugal faith; but, what is just as bad, it destroys the decencies of domestic life, and it removes that atmosphere of respect and inviolability by which a married woman ought to be surrounded. It has tainted the common conversational language even of the virtuous, and allusions and jokes are commonly thrown out in company, without any offence being meant or taken, which would not be tolerated in other countries. Mr. Matthews reasons very justly on this deleterious system,



which he admits, however, is confined to the higher, we should say the fashionable classes. And even among these, 'it must not be supposed that there are not many examples of domestic virtue and domestic happiness, or that husbands and wives may not be found in Italy, as in other places, fondly and faithfully attached to each other.' But the bad example set for ages by the influential classes has been fatal to the community; some of the humbler ranks in life have taken to ape in this as in other matters those above them, and *serventism* is not looked upon with the abhorrence it ought, even by those families who keep free from it. It often prevails among the better educated, among those from whom any improvement in the institutions of the country must be expected to proceed. We believe that for some time past many people have begun to feel ashamed of it, for it is a practice which, even where it is not actually criminal, must degrade all parties, and must lower man in his own estimation. It has been always confined to the cities, and in some of these is more prevalent than in others; the rural population have kept clear of it, as well as most of the industrious classes in the towns.

Much nonsense has been talked for a century past about the Lazzaroni of Naples, as if they were a peculiar, wild race of beings, mustering 40,000 strong, doing nothing but bask in the sun all day, eating macaroni, and drinking ice water, and sleeping under the canopy of heaven at night. Some simple travellers asked how they managed to buy the macaroni and ice water, as well as the single shirt and trowsers to which their whole wardrobe was supposed to be limited. French and German tourists stared and wondered; and the French commanders, in 1799, were surprised to find the houseless and naked Lazzaroni fighting so desperately, although they had no homes to fight for. But the whole affair had been exaggerated, and made a mountain of. The Lazzaroni, properly speaking, are porters, costermongers, or fishermen; they inhabit a district of the capital called *il Mercato*: they had till lately their own justice called *Capo Lazzaro*, to whom all petty disputes were referred, and most, if not all of them had a home of some sort or another where to take shelter at night, although under a fine climate many preferred sleeping in the open air, or in the boats. The name, however, became a general denomination for low persons, without any regular trade or calling. Mr. Matthews gives the following illustration on the subject:—

'They are the lowest class in the order of society, answering to the *Lazzi* of the old Saxons: "*Dividebantur antiqui Saxones in tres*

*ordines ; Edilingos, Filingos, et Lazzos ; hoc est, nobiles, ingenuos, serviles. Restat antiquæ appellationis commemoratio. Ignaros enim lazæ hodie dicimus.* (Spelman.)”

But Mr. Matthews exonerates the Lazzaroni of Naples from the charge of laziness ; ‘ if they are fond of sprawling in the sun, they are enjoying the holiday of repose which they have earned by their own industry. There is an amphibious class of these fellows, who seem to live in the water, diving for oysters, and other shell-fish, &c.’

Mr. Matthews’s remarks on the religion of Italy are written with the same discriminating and tolerant spirit. We are afraid, however, that his experience of a Neapolitan bishop, in whose house he lodged, tended to prepossess him, as it must his readers, with an unfavourable opinion of the Italian clergy. This, however, would be but a hasty inference. The prelate, in question, was probably a bishop without a diocese, and he was not, at all events, a fair specimen of the dignitaries of the Italian church. We would advise those who wish for information on the subject, to read Mr. Rose’s account of the Italian clergy, and their means of subsistence, tithes, &c. in the second volume of his ‘ Letters from the North of Italy.’ Mr. Simond also bears testimony to the worthiness of the secular or parochial clergy.

‘ The English are apt to imagine,’—we now quote Mr. Rose,—‘ because they are seldom invited to dinner by the Italians, that the latter never dine themselves, feeding on rice and macaroni.’ But this arises from other causes. Dr. Johnson says somewhere, ‘ Sir, the dinner was a good dinner, but it was not a dinner to ask a man to.’ Upon this principle the Italian seldom bids his acquaintance to anything but a *feast*, unless it should be persons to whom a dinner may be considered as a god-send, or friends of the most familiar description. In the next place he does not consider food the necessary cement of society. And Mr. Matthews, mentioning his dining with an Italian family at Naples, says, it was a *dress dinner*, and there was scarcely anything strange to excite remark, the luxury of the rich being nearly the same throughout Europe. With regard to the middle classes, Mr. Rose observes, that ‘ we are apt to entertain very exaggerated notions of the sobriety of the Italian people, but I do not think this is characteristic of the northern provinces,’ nor, we must say, of the Neapolitan either. And he adds, that from good information, as well as from his own knowledge, the class of tradesmen, and shopkeepers in Italy, generally speaking, ‘ sit down almost always to two dishes, boiled and roast, and sometimes to three or four, besides the *minestra*,

or soup, which is an universal prologue to a foreign dinner. You will perhaps say, but in what quantity are these dishes? I answer, there is a sufficiency of each, though not what corresponds to our notions of plenty, which, after all, looks paltry in the eyes of an American.' The peasantry, however, live poorly almost all over Italy; and as for the inhabitants of the towns, those of Genoa and Florence are considered as the most parsimonious and frugal.

We adverted, in a previous number, in our notice of Conder's Italy, to the extraordinary statement of Simond, about one murder a day being perpetrated at Rome. This is another subject of woeful exaggeration in many Italian tours. At all events in the towns foreigners may make themselves easy on this score, for robbery, attended by violence, seldom occurs in the streets. Mr. Matthews bears witness to this; he never encountered any obstruction in his midnight rambles through Rome, nor saw any robbers, except some fellows from the highway, who were confined in the Castle St. Angelo, having lately surrendered themselves to government. We have perambulated, at every hour of the night, the most solitary districts of Rome and Naples, and this in times when the streets were not lighted, and the police more defective than at present, without meeting with any unpleasant occurrence. The few murders that occur in the towns are produced either by jealousy or by sudden altercation, and generally occur among the lowest ranks of people. 'Assassination,' says Mr. Rose, 'except in cases of highway robbery, is now almost unknown in Italy.' The French system of equal and vigorous justice contributed much to extinguish the propensity to this crime. And here we must notice that the Italian common people will often call a pickpocket, or a swindler, or, in short, any rogue, *assassino*, and say, 'that villain has *assassinated* me,' meaning he has cheated or plundered me, and this may have led strangers into mistakes. With regard to the *banditti*, or highwaymen, they certainly lurk still in their mountain haunts, on the borders of the Roman and Neapolitan states, yet, with common caution in travelling, all danger from them may be easily avoided. One seldom hears of any highway robbery in Lombardy, much less in the Sardinian states, where the *carabinieri*, or gendarmes, form a very active and effective guard over the country; and, least of all, in Tuscany.

Another dread of travellers in Italy is that of the malaria. This is a fiend certainly, as we have ourselves experienced; but we cannot help thinking that its terrors also have been somewhat exaggerated. We have before us a recent publi-

cation by a gentleman of the medical profession\*, which not only gives the most frightful representation of the malaria fever and its consequences, but insists that the whole atmosphere of Italy, its hills and plains, is contaminated by the pestilence. But we must quote his words :—

‘ I firmly believe that every year’s residence in Italy not only curtails the duration of life in the proportion abovementioned (twenty-five to forty is the proportion of mortality between Rome and London, and twenty-eight to forty that of Naples), but sows the seeds of such an additional crop of bodily, perhaps mental, infirmities, as will embitter the remaining years of existence in fully as great a ratio as they diminish them. . . . Travellers and sojourners in Italy, during the summer, are not exempt from danger by keeping to elevated positions. They may escape fevers and agues, the more prominent features of malarious maladies, but they run the risk of imbibing the taint of a poison which will evince its deleterious influence for years afterwards, in forms anomalous and unsuspected, but more destructive of health and happiness than the undisguised attacks of remittent and intermittent fevers.’

And again—

‘ The English traveller or sojourner in Italy knows little respecting these slow and marked underminings of his health, and thinks, if he escapes the malaria fever of July and August, he has nothing more to dread throughout the year. Fatal mistake! The foundation of chronic maladies, that render life miserable for years, is every summer laid in hundreds of our countrymen, who wander about beneath the azure skies of Italy.’—pp. 121-125.

Of the doctor’s professional opinions on these matters we are not competent judges, and we leave them to the consideration of medical men. With regard, however, to the malaria intermittent or tertian, we can say from our own experience, and a long residence in the country, that it can be avoided by leaving the plains during the summer months, or, if at Rome, by taking up one’s residence in the densely inhabited parts of the city which extend from the slopes of the Pincian, the Quirinal, and the Capitol to the banks of the Tiber, by not walking out after sunset, especially in gardens and pleasure grounds, by living temperately, and keeping a nourishing diet, and not indulging too much in cool diluted beverages, such as lemonade, ices, &c. But those who can afford it had better repair during the summer to the delightful residences of Frascati, Tivoli, Palestrina, or Albano, which are within a few miles of the city, where the air is pure, refreshing, and wholesome. A person who sleeps in the plains of the Cam-

\* *Change of Air, or the Diary of a Philosopher in Pursuit of Health and Recreation*, by James Johnson, M.D. London, 1831.

pagna will almost indubitably get the fever, but by taking prompt measures, removing to the hills, and, with the assistance of bark, he will as surely get rid of it before the winter. It is the poverty of the peasants and labourers, and their inability or neglect to provide proper remedies and comforts, that bring so many of them to a premature death.

As Dr. Johnson's book was meant to be a professional one, we think the writer might have been more sparing in his judgments on the natives of Italy, especially as the time he spent among them was very short, and his opportunities of studying them were very limited, as he himself candidly acknowledges :—

‘Of the inhabitants of Naples,’ he says, ‘it would ill become a momentary sojourner even to sketch the lineaments. The features of nature, and the feats of art, are open to all, and he who runs may read. But a *knowledge of character requires intimacy of acquaintance*, and intimacy of acquaintance can only be formed during a protracted residence.’—p. 204.

And yet after such a sensible remark, he gives us, in the same paragraph, a string of sentences on the government and judicial administration, on the idleness and ignorance of the inhabitants, and the character of the nobility, clergy, bar, and other professions. But then he quotes long passages from Forsyth and Lady Morgan, whose accounts he himself acknowledges are now become out of date. Why then quote them? He is very fond of extracting passages from former travellers; we only wish he had been more discriminate in the choice of his authorities. His book would have lost nothing by the omission of some of these long quotations. Galiffe's *morceau* about the Romans has not been overlooked; we find it duly registered, with this *caveat* however; the picture is exaggerated, and by ‘far too sweeping in its application.’ p. 183. This is considerate; but other quotations are not always accompanied by similar qualifications.

We looked with some curiosity to two chapters, headed, ‘Romans that were,’ and ‘Romans that are,’ and we found the first to be a long translated quotation from Pignotti, the Tuscan historian; and the latter an extract from Lady Morgan, about Roman princes, princesses, and cicisbeos!

In this, the second edition of his work, Dr. Johnson spares the ‘fair Florentines’ a repetition of the character drawn of them by Forsyth, because he believes ‘it does not strictly apply at present.’ We suspect this to be the case with several of his other quotations, the omission of which would have detracted nothing from the merit of his work, which, upon the whole, and especially where the Doctor allows his

own judgment to remain unbiassed by precedent, is both instructive and entertaining.

Dr. Johnson follows in the wake of his predecessors, in foreboding the destruction of Rome; he first quotes Dr. Macculloch, who, in pursuing his theory of the gradual progress of the malaria within the city, a theory we have already briefly commented upon in speaking of Chateaufieux, foresees, 'should the progress continue for many more years in the same accelerating ratio,' the total abandonment of the city, when the modern Babylon, as it has been named, 'will become, like Babylon the great, a desert of ruins.' Dr. Johnson imparts to his readers his own speculations on the subject, in which, however, he is considerably more circumspect than his predecessors. He says, that 'the scourge of the malaria is proved to have existed from the foundation of Rome; but however the prophecy may be ridiculed at this time, I have not the smallest doubts that the silent and invisible enemy, which has already taken possession of at least three\* of the seven hills of Rome, will, *ere many centuries*, reduce the former mistress of the world to a wretched village or a den of robbers, and compel the statues of her gods and men to seek other and more salubrious asyla.' p. 187. After this we breathe more freely; a scourge that has existed ever since the foundation of Rome, and which may, ere many more centuries shall have elapsed, destroy that city, does not bear to us a very alarming appearance. *Ere many centuries*, who knows what may be the fate of Paris, London, or Vienna, especially in the present instability of human fortunes?

We do not mean to find fault with Dr. Johnson's caution to his countrymen, and especially to English families, about the deleterious moral effects, besides physical ones, of a protracted residence in Italy; indeed we have long been ourselves somewhat of the same way of thinking, particularly with respect to English females. The two countries are so widely different in all the externals of virtue, in the ideas of decency and propriety, that an Englishwoman, unless endowed with very superior powers of intellect, must feel bewildered by the change, and she will, on a thousand minor occurrences, run the risk of losing sight of the moral com-

\* We may give up, at least, four, i. e. the Cælian, the Esquiline, the Palatine, and the Aventine, besides part of the Quirinal towards Porta Pia. They all are, and have long been suspected; but then they do not belong to the *modern city*; there are only scattered buildings, ruins, and gardens on them. But it would be an error to suppose that the danger of the malaria even in these districts is equal to that outside of the walls. There are families and religious communities who live all the year round on those four hills without any bad consequences to them.

pass. Many levities, which in Italian females lead to no further consequences, may prove fatal to the principles of a person brought up in a totally different moral atmosphere. Besides the social habits of Italy do not suit England, and therefore a person long accustomed to the former would find herself awkwardly placed on returning home. All this we admit ; yet we cannot help thinking Dr. Johnson might have enforced his precepts without condemning the Italians—their manners, modes of living, religion, and morals, all in a lump, and upon a very slight acquaintance on his part. He says that the *manners* of a people are a fair subject for sketches and pictures. So they are, provided they are not caricatured. But there is a wide difference between manners and morals or character. There is also, we conceive, a certain tone of tolerance and urbanity which would enhance the merit of a narrative given by a well-informed man on his return from the nations he has visited, ‘from no individual of whom he has received either insult or injury.’ Where vice is obvious and injurious to others, then let it be lashed without scruple as Dr. Johnson has justly and powerfully done, while expressing his detestation of the ferocity and depravity of pagan Rome, and alluding to the abominations of the amphitheatre and of the thermæ. There was a time when travellers and antiquarians, lost in wonder at the contemplation of those stupendous structures, never thought of their *use*. We are glad to find our more investigating age begins to turn from them in disgust. Two of Lord Byron’s finest stanzas have contributed, perhaps, more than any homily could have done to awaken a proper feeling in this respect,—

‘ I see before me the gladiator lie.’

When we ponder on those times, our classical veneration is dispelled by a thrill of horror, and we feel more inclined to view with indulgence the follies and faults of our own, and we can almost forgive modern Rome its weakness, its pageants, and its other anomalies.

There is one consideration which ought to make English travel-writers more indulgent towards the Italians, which is this, that the latter are the most tolerant people in Europe with regard to others. Their travellers, for there are also Italian tourists, appreciate the good they see in other countries and speak of foreign manners without unnecessary asperity. Several of them\*, of late years, have given accounts of England, of its institutions and customs, with much acuteness of discrimination, but always in a tone courteous and

\* Pecchio, Arrivabene, and others.

temperate. Some of the first writers of Italy, of the last and present centuries, Alfieri, Baretti, Pindemonte, and Foscolo, have been warm admirers of England. In general the Italians are naturally well disposed towards this country, respecting which they have no national or commercial rivalry to indulge. Why then abuse them, vilify them, and call them drones, slaves, bigots, and we know not what else? Is there no courtesy or forbearance due towards the people of other countries, whose faults, whatever they may be, do not directly concern or injure us? A somewhat similar question has been lately urged by some of our contemporaries on the subject of certain recent publications on the United States. We urge the same arguments for the continental states;—truth is best enforced with calmness. There ought to be a distinction between the style of the hustings and of the newspaper, and that of sober prose narrative,—between the extempore effusions of orators and the deliberate investigations of observers. If the violent, headlong tone which several of our writers seem disposed to adopt on all subjects alike, continues to gain ground, farewell then to polite literature, farewell to that powerful but dignified dialectic which alone can enforce lasting conviction, and we shall become a vulgar, boisterous set of angry disputants, ever squabbling among ourselves, and ever intolerable to other people.

#### PROVINCE OF JURISPRUDENCE DETERMINED.

*The Province of Jurisprudence determined.* By John Austin, Esq., Barrister at Law. London, 1832.

THIS book consists of two distinct parts;—the one is an outline of a course of lectures on general jurisprudence, which Mr. Austin, as one of the law professors of the London University, has undertaken to deliver in that institution; the other is the substance of the first ten lectures of his course, carefully revised, and furnished with several long and elaborate notes, elucidating some matters connected with questions examined in the text. The entire outline, although properly of an institutional and elementary character, and therefore suited to the objects of this journal, comprehends so wide a field, and is written in so concise a style, that in order to render it intelligible to persons not conversant with juridical studies, it would be necessary for us rather to expand than abridge it.

Accordingly we shall proceed at once to lay before our readers an account of the second part of Mr. Austin's work;



though even in that part there is much which the narrowness of our limits will compel us to pass over in silence.

The object of this treatise being to determine the province of jurisprudence, and the matter of jurisprudence being positive law, or law strictly so called, it is first necessary to ascertain the various meanings of the vague and extensive term, *law*, as positive law is often confounded with other kinds of law, to which it is related either by resemblance or analogy.

Law (except when used in a figurative or metaphorical sense, as when we speak of the laws of motion, the law of population, &c.) may be considered as forming two great classes, viz. laws set by God to man, and laws set by men to men. To the former of these classes (often called the law of nature) Mr. Austin gives the name of divine law, or the law of God, consisting of those rules which God has revealed to mankind, and those unrevealed rules or expressions of his pleasure, which he has left us to discover by our unassisted reason. On the index of the will of God, or the means of ascertaining what actions it is the divine pleasure that we should do or leave undone—in other words, on the test or standard of morality,—Mr. Austin enters into a discussion which involves a determination of the long-disputed question concerning the rival hypotheses \* of the Moral Sense and of General Utility. To this subject, which is not necessary to the comprehension of the work, we should be unable to do justice within the short space at our disposal; and we leave it unnoticed with the less reluctance, because Mr. Austin has himself been only able to take a general and succinct view of this wide field of inquiry. Laws set by men to men fall again into two principal branches, viz. first, laws established by the sovereign or supreme power in an independent political society; secondly, laws or rules not established by the sovereign. The first of these classes is commonly known by the name of *positive law*, as existing by *positio* or institution, (analogous to the Greek *θεσμός* and *δέμις*, from *τίθημι*,) while to the latter Mr. Austin gives the name of *positive morality*, as consisting of those moral rules which are actually prevalent or established in any society, without any reference to the law of God, or to what they ought to be, if accommodated to their proper standard. There is no name in established language to express those rules which Mr. Austin includes under the name of ‘positive morality;’ parts of this class are however known by the names of the ‘law of nations,’ the ‘laws of honour,’ &c.

\* We use this expression advisedly, notwithstanding the remarks of Sir J. Mackintosh in his ‘Dissertation on the Progress of Ethical Science.’

All laws, properly so called, are commands; it was therefore necessary to determine the meaning of *command*, which involves an explanation of the kindred terms *right*, *duty*, and *sanction*.

‘If you express or intimate a wish that I shall do or forbear from some act, and if you will visit me with an evil in case I comply not with your wish, the *expression* or *intimation* of your wish is a *command*. A command is distinguished from other significations of desire, not by the style in which the desire is signified, but by the power and the purpose of the party commanding to inflict an evil or pain in case the desire be disregarded. . . . Being liable to evil from you if I comply not with a wish which you signify, I am *bound* or *obliged* by your command, or I lie under a *duty* to obey it. If, in spite of that evil in prospect, I comply not with the wish which you signify, I am said to disobey your command, or to violate the duty which it imposes. Command and duty are therefore correlative terms: the meaning denoted by each being implied or supposed by the other. . . . The evil which will probably be incurred in case a command be disobeyed, or (to use an equivalent expression) in case a duty be broken, is frequently called a *sanction*, or an *enforcement of obedience*.’ p. 6—8.

Having premised thus much in explanation of the nature of commands, duties, and sanctions, we may proceed to follow Mr. Austin through his classification of the several species of positive law and positive morality. Laws of human institution may be, first, established by men as political superiors, and this either in their character of sovereign,—as when a law is made by the English parliament,—or in their character of subjects, yet acting by powers derived from the sovereign, as when rules of practice are established by the English judges. Secondly, laws of human institution may be established by men in their private character, but in pursuance of legal rights conferred on them by the sovereign. Laws of this kind, though directly made by subjects, may be considered as ultimately emanating from the sovereign, and are properly included in the class of *positive laws*. They arise in two manners,—sometimes the person who makes the law is legally *bound* to make it, sometimes he is not. Thus a guardian is bound to exercise, for the benefit of his ward, the right which he possesses of setting certain rules or laws to govern the ward’s conduct. If he omits to make these rules, he commits a breach of duty, for which he is legally responsible; whereas, in the case of master and slave, the master has indeed a right to give any general commands or laws to his slave; but he does so of his own spontaneous movement, and he only makes use of the power which the sovereign has conferred on him for this purpose.

Having exhausted all the kinds of ‘positive law,’ we will now proceed regularly through the kinds of ‘positive morality,’ which, as was above remarked, is the name assigned by Mr. Austin to all laws or rules not imposed by the sovereign,—all moral rules in existence, without reference to their goodness or badness,—in short, morality as it *is* without reference to what it *ought to be*.

Of these various laws or rules forming the class of ‘positive morality,’ some, although neither established by men as political superiors, nor as private persons in pursuance of rights granted to them by political superiors, are nevertheless general commands of determinate parties, or laws strictly so called. Such, for example, are laws imposed by men in a state of nature, that is, living in a society which is not in a state of government; in which case it is clear that laws might be made by determinate persons, though they could not impose legal duties. Imperative laws of this kind may likewise be set by persons living in a state of society, and either in different nations, as when one sovereign imposes a law upon another sovereign, obedience to which, being single, does not constitute dependance; or by persons, members of the same nation, or subjects of the same sovereign. Of this latter kind Mr. Austin produces, as instances, the imperative laws set by parents to children, by masters to servants, by lenders to borrowers, &c.; the laws or rules of a club, or other society of a like nature. It appears to us, however, that these cases properly belong to the species of ‘positive law’ already mentioned, which includes laws made by men as private persons in pursuance of legal rights. The law which the parent imposes on his child, or a club on its members, seems to us as much made in pursuance of a legal right as that which a master imposes on his slave or a guardian on his ward. It is true that in one case the duty imposed is a legal duty, in the other it is not; for a slave is bound to obey his master under pain of the legal sanction, whereas the only sanction which enforces the laws of a club is the expulsion of the refractory member; still it cannot be said that the members of a club have not a legal right to make certain specific rules. In some cases, however, bodies of men may agree to rules which contravene the positive law of the state, as in the case of a band of conspirators or a treasonable association: so in countries where freemasonry is prohibited, a freemasons’ society sets laws not in pursuance of legal rights; but, in countries where it is permitted, such laws would be made in pursuance of legal rights, as the sovereign authorizes all things to be done, which it neither

enjoins nor forbids. It appears to us, therefore, that Mr. Austin would amend his definition of this class of 'positive moral laws,' which are laws in the strict sense of the term, by making it consist of imperative laws *not imposing legal duties*, which would include not only such cases as those of unlawful societies just mentioned, but also the cases of laws prescribed by masters to servants and by parents to children, where obedience cannot be enforced nor disobedience punished or compensated by any process of law.\*

We now come to the last and great division of 'positive morality,' viz. those laws (improperly so called) which are not imperative, and are not imposed either by the political superiors or by private persons in pursuance of legal rights. In other words, they are human opinions or sentiments relating to general classes of actions, not to particular actions of particular individuals. In order, however, to make this definition complete, and to distinguish this kind of moral rules from those which constitute the 'divine law,' or the 'law of God,' it is necessary to add, that they must be considered merely in reference to their existence, without regard to their goodness or badness, or their agreement with an assumed standard of right and wrong; for divine law is not, like positive law, to be decided by the authentic interpretation of judicial tribunals, but can only be determined by the opinions and sentiments of mankind; and many (perhaps most) of the moral rules actually current among civilized nations may be presumed to agree with the divine law, or the correct test and standard of morality. When therefore it is said, that in any given state the maxims that children should love and assist their parents, or that parents should protect and educate their children, are rules established by 'positive morality,' it can only be meant that in fact such maxims are current;—if it happens that they are *also* rules of the divine law, this does not prevent them from making a common class with other established moral rules which may not be in the same predicament.

Before we proceed to state the points of resemblance and difference between the latter kind of positive morality and the other classes of laws, it is proper to call the reader's attention to the circumstance that all laws, strictly so called, are general commands of determinate persons, so that commands being divided into two kinds, general and specific, all general commands would be laws, and all laws would be general commands: whereas no specific command would be a law, and

\* In some cases the disobedience of the servant would be a breach of contract, and therefore a breach of legal duty.

no law would be a specific command. There are, however, certain acts of sovereign legislatures to which both common and scientific language has given the name of laws, although, as Mr. Austin has properly remarked, they are not commands. Such are, 1. explanatory or declaratory laws, which as ‘they work no change in the actual duties of the governed, but simply declare what those duties *are*, properly are acts of *interpretation* by legislative authority.’ (p. 22.) Enactments of this kind must be considered as forming part of the imperative law to which they refer, as merely subsidiary to that which they explain, as mere corrections of style, for the purpose of removing ambiguities or obscurities of language. 2. Imperfect laws, so called by the Roman jurists, that is, laws to which the legislature has annexed no sanction, and therefore has merely signified its desire that certain rules should be obeyed, without giving the judge any power to enforce them. Intimations of this kind cannot properly be called laws, and an imperfect law is, in fact, no law at all, but a mere rule of positive morality (p. 196); it must be made *perfect* before it can be rightly called by that name. In England such imperfect laws cannot exist; for the courts always supply a penalty, if the legislature should have incautiously omitted to specify one. 3. Repealing laws (according to Mr. Austin), inasmuch ‘as they release from duties imposed by existing laws, are not commands, but revocations of commands.’ (p. 23.) But, as Mr. Austin acknowledges, ‘remotely and indirectly permissive laws are often or always imperative; for the parties released from duties are restored to liberties or rights; and duties answering those rights are therefore created or revived.’ (p. 23.) Repealing laws, in fact, amount to this,—the sovereign commands that not this but that law shall exist. If, when certain rights and duties were removed, other rights and duties were not conferred, then a repealing law might properly be excepted from the class of commands. For example, if the prohibition to take more interest than five per cent. on a loan of money were repealed by the English legislature, and no right given to recover sums due in respect of money afterwards lent at a higher rate of interest, then the repealing law would merely remove existing rights and duties without conferring new rights or imposing new duties. But if it enabled lenders to recover under such circumstances, it would be properly a command.

There are some other acts of sovereign legislatures, commonly called laws, which are indeed *commands*, but are not *general* commands, that is, they do not oblige to acts or forbearances of a class. Thus,—

‘ if parliament prohibited simply the exportation of corn, either for a given period or indefinitely, it would establish a law or rule ; a *kind* or *sort* of acts being determined by the command, and acts of that kind or sort being *generally* forbidden. But an order issued by parliament to meet an impending scarcity, and stopping the exportation of corn *then shipped and in port*, would not be a law or rule, though issued by the sovereign legislature. . . . Whether such an order would be *called* a law, seems to depend upon circumstances which are purely immaterial: immaterial, that is, with reference to the present purpose, though material with reference to others. If made by a sovereign assembly, deliberately, and with the forms of legislation, it would probably be called a law. If uttered by an absolute monarch, without deliberation or ceremony, it would scarcely be confounded with acts of legislation, and would be styled an arbitrary command. Yet, on either of these suppositions, its nature would be the same. It would not be a law or rule, but an occasional or particular command of the sovereign one or number.’—pp. 14, 15.

The distinction here pointed out is, in most modern states, a mere question as to the use of language ; but it is of great importance as illustrating the distinction which several political writers, both ancient and modern, have drawn between states where the sovereign governs according to the law, and where he does not. Thus Montesquieu rests his distinction between monarchy and despotism upon this, that a monarch governs by fixed and established laws,—a despot governs according to his will and caprices, without laws and rules (*Esprit des Lois*, ii. 1.), and in another place he says that ‘ in despotic states there are no laws, the judge is his own rule.’ (vi., 3.) Aristotle likewise uses the same test to distinguish certain classes of democracies ;—‘ one kind of democracy,’ he says, ‘ is when the multitude is sovereign and not the law, which takes place when not the law but decrees (*ψήφισματα*) are supreme.’ Afterwards he adds, that it has been rightly remarked that such a government is not properly a democracy, for a democracy is a constitution, and there can be no constitution without laws, and no decree can be a law, because it is not general (*καθόλου*). He likewise makes corresponding kinds of monarchy and oligarchy, where the one or the few govern without any laws. (*Politics*, iv. 4, 5.) Now the difficulty which this principle of division occasions is, that as no act of the sovereign in any form of government can be illegal, or contrary, to law ; and as all its acts ; whether in the form of general or specific commands, have equally a legal and compulsive force, there cannot be any *opposition* between the sovereign power, and the law which exists in virtue of that sovereign power ; nor can we,

with Plato, say that in a democracy the people disregard all laws, in order that they may not have a master. (*De Rep.* viii., 563.) But the distinction which all these writers had in their mind, and on which is founded the important difference between the νόμος and ψηφίσματα, the laws and decrees, of the Greeks, is that the one class of commands are general rules applicable to classes of actions, the other are not general rules, but particular, occasional, specific mandates, frequently judicial decisions, having an *ex post facto* operation. Aristotle has exactly hit this distinction when he says that a decree is never *general*; instead of deciding on political offences, and other matters of criminal jurisdiction, according to general and ascertained rules, the sovereign body in the Grecian states often preferred to give their decision in a legislative form, and by means of the legislative assemblies, constantly enacting *privilegia*, (as the Romans termed them,) and deciding in each case, not by general and admitted rules, but according to their own pleasure, determined by temporary considerations.

In all the cases here mentioned, the laws, however improperly so called, as not being either *commands* or *general commands*, arise from an exercise of the sovereign power in a state. There are, however, other classes of objects to which language has assigned the name of laws, which neither are commands nor arise from an exercise of the sovereign power, but have acquired their name from their nearer or more remote analogy to laws in their proper sense. Of these one kind (which from the analogy being distant and imperfect, like the metaphors of poets, Mr. Austin has called *figurative* or *metaphorical laws*) does not even imply any intelligence in the thing affected by the law, no will to work upon, none of the conditions requisite for a moral action. Thus we speak of the laws of motion, the laws of gravity, the laws which govern brute animals, &c. Here there is no command, sanction, right, or duty: the only analogy between these laws and laws in their original sense consists in

‘that uniformity, or that stability of conduct, which is one of the ordinary consequences of a law proper. By reason of the sanction working on their wills or desires, the parties obliged by a law proper, commonly adjust their conduct to the pattern which the law prescribes. Consequently, wherever we observe a uniform order of events, or a uniform order of co-existing phenomena, we are prone to impute that order to a *law* set by its author, though the case presents us with nothing that can be likened to a sanction or a duty.’—p. 184.

The *effect* of a law is to make men act in the same manner;

and if inanimate bodies were, like men, endowed with reason and active mental powers, the phenomenon of their constantly moving in the same manner would be like the effect produced by a law. But the analogy borne by the other kinds of laws which do not emanate from a supreme power and are not commands, *viz.* those already noticed as a kind of positive morality, is much closer and more obvious than the figurative application of that name to the phenomena of insentient matter. These positive moral rules are laws imposed by the general opinion of some class, society, or aggregate of persons; such, for instance, as the members of a trade, a profession, a province, a nation, or of several nations. To this class belong international law, the laws of honour, of fashion, &c. In this case there is no command issued by a determinate person or body of persons; but it is known that some uncertain or indeterminate body either approve or disapprove of a kind of conduct, and, in consequence of their opinion, it is likely that they will be displeased with any person who shall or shall not pursue conduct of that kind, and that in consequence of such displeasure the offending party will, by some indeterminate persons, be visited with some evil. As the body of persons entertaining the opinion is uncertain, they cannot act *as a body*, and give to their opinion an authoritative form, or put it in the shape of a rule or law; it is likewise evident that as the body of persons entertaining the opinion is at the actual moment uncertain, so the party who will punish the transgressor of the law set by that opinion is likewise uncertain. But although there is in this case no command proceeding from a definite source, yet the law imposed by general opinion is closely analogous to the laws imposed by sovereigns, inasmuch as it is general, as it is known beforehand, as it is enforced by an infliction of pain; analogous to a legal sanction, as it confers a claim analogous to a legal right, and, as it imposes a moral duty, analogous to a legal duty. The principal points of resemblance between laws proper and laws set by opinion are, as briefly stated after Mr. Austin, these:—in both cases some persons desire that other persons should act in a certain manner, and the latter are liable to evil if they do not act accordingly; by the prospect of this evil they are induced to comply with the desire, known or presumed, and their conduct exhibits a steadiness or uniformity which otherwise it would probably want.

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 ‘The defect which excludes the latter from the rank of a law proper, merely consists in this,—that the wish or desire of its authors has not been duly *signified*, and that they have no formed



*intention of inflicting evil or pain upon those who may break or transgress it.*'—p. 183.

The laws belonging to the three great classes of divine law, positive law, and positive morality, sometimes conflict and sometimes agree with one another. Thus in England murder is a crime prohibited by positive law,—it is an act prohibited by the divine law, and an act condemned in most cases by positive morality, or the law of public opinion. *In most cases*, we say; for killing in a duel, though murder according to positive law, is not disapproved by public opinion: on the contrary, a man who, under certain circumstances, should be unwilling to incur the chance of committing the crime of murder would be liable to the strongest moral censure. It should, however, be remarked, that positive laws made by human sovereigns are broadly distinguished both from the divine law and positive morality,—that is, from the two kinds of morality—morality as it *is*, and as it *ought to be*; for positive law is a matter of fact, to be decided by reference to authentic tribunals,—morality is a matter of opinion, admitting of no authoritative decision by determinate persons. The one is ascertained by a process of induction and reasoning, the other, properly speaking, excludes all inference; it is a mere collection of insulated propositions, and if a body of law could be made perfect it would contain a rule or proposition applicable to every possible case, and expressed in precise and unambiguous terms. Not only, therefore, might duelling be condemned by divine morality, and approved by positive morality, but it might be condemned and approved by persons who appealed to the same divine law, but either disagreed about the test which they severally adopted for ascertaining that law, or agreeing as to the test, might disagree in opinion as to the attributes or consequences of the class of acts. In very many cases, however, these three kinds of laws coincide, and their coincidence has given rise to many perplexing mistakes as to the nature and source of positive law; for, where positive law has been fashioned on the law of God or on positive morality, many, as Mr. Austin remarks, forget that

'the copy is the creature of the sovereign, and impute it to the author of the model. Thus customary laws are positive laws formed by judicial legislation upon pre-existing customs. Now, till they become the grounds of judicial decisions upon cases, and are clothed with legal sanctions by the sovereign, the customs are merely rules set by opinions of the governed, and sanctioned or enforced morally, though when they become the reasons of judicial decisions upon cases, and are clothed with legal sanctions by the sovereign, the customs are rules of positive law as well as of posi-

tive morality. But because the customs were observed by the governed before they were clothed with sanctions by the sovereign, it is fancied that customary laws exist *as positive laws* by the institution of the private persons with whom the customs originated.—p. 173.

In like manner that part of positive law which is called the law of nature is often supposed to have a legal force, *as being natural or divine law*, whereas this divine law is evidently only the original on which the sovereign modelled its positive law, or the standard to which it conforms. Our limited space prevents us from abridging Mr. Austin's excellent remarks on the errors of some of the Roman jurists with respect to their *jus naturale* or *jus gentium*, or from indicating even a few parts of the vast heap of confusion which has arisen from an obscure or imperfect conception of the boundary which separates positive law from the various kinds of morality.

Before, however, we quit this part of the subject, it will be necessary to advert briefly to the author's explanation of the meaning attached to the expressions 'a *determinate* or *indeterminate* body of persons,' which have often been used in stating the distinction between proper and improper laws, or those laws which are, and those which are not, commands. If a body of persons is determinate, every member of it can be assigned in one of the following manners. First, every member of the body is determined by a character or description appropriate to himself; and he belongs to it, not because he answers to any generic description, but because he bears his specific or appropriate character; and, secondly, all persons who answer a certain generic description, belong to the body, and every member belongs to it, not because he bears his specific and appropriate character, but because he answers a given generic description. An instance of the first kind of body here described is a partnership of A, B, and C; where each person is a member of the firm, not because he belongs to any class, or answers any generic description, but because he is the individual person called A, B, or C. The English parliament is a body of the latter description. The king, for the time being, is a member of it, not as being a particular individual, and bearing a certain name, but as answering to the description of king contained in the Act of Settlement: so any peer, or member of the House of Commons, belongs to it, not as being a particular person, but as being one of the class of peers, or representatives of the Commons in parliament. Determinate bodies of these two kinds are alone capable of corporate conduct, of doing an act, or expressing

an opinion *as a body* ; it might, indeed, *happen*, that all the persons of an indeterminate body agree in an opinion, but as their agreement could not be *ascertained*, it might as well not exist. Mr. Austin justly remarks, that no government can possess much stability, and no society enjoy much tranquillity, if the persons who successively take the sovereignty do not take it as answering to a certain generic description, or certain generic descriptions. To this defect much of the insecurity of person and property, and the frequent tumults and insurrections which existed under the Roman empire, are to be attributed. For the emperors did not succeed according to any established rule either of law or positive morality, or as answering to any general description. The imperial office was neither hereditary nor elective ; but at the death of each sovereign his successor was to be determined by force ; nor could any emperor have a better title than a rebel who obtained the imperial dignity by that means.

As every positive law is set by a sovereign person or body to a member or members of the independent political society in which that person or body is sovereign, in other words, is set by a sovereign to its subjects ; in order completely to explain the nature of positive law, and to understand clearly those marks which distinguish it from all other kinds of law, it is necessary to investigate the meanings of the correlative terms *sovereignty* and *subjection*, and *independent political society*, which the notion of sovereignty implies.

The superiority called sovereignty, and the independent political society implied by it, are, according to Mr. Austin, distinguished from other kinds of superiority and society by the following marks :—

‘ 1. The *bulk* of the given society are in a *habit* of obedience or submission to a *determinate* and *common* superior : let that superior be a certain individual person, or a certain body or aggregate of individual persons. 2. That certain individual, or that certain body of individuals, is *not* in a habit of obedience to a determinate human superior, or the notions of sovereignty and independent political society may be expressed concisely thus : if a *determinate* human superior, not in a habit of obedience to a like superior, receive *habitual* obedience from the *bulk* of a given society, that determinate superior is sovereign in that society, and the society (including the superior) is a society political and independent. To that determinate superior the other members of the society are *subject* ; or on that determinate superior the other members of the society are *dependent*. The position of its other members towards that determinate superior is a *state of subjection*, or a *state of dependence*. The mutual relation which subsists between that superior

and them, may be styled the *relation of sovereign and subject*, or the *relation of sovereignty and subjection*.'—pp. 199, 200.

When, therefore, we speak of an independent society, we mean a society consisting of sovereign and subjects, or a society not wholly subordinate; for it is evident that part of an independent society is dependent or subject, and that the only part truly independent is the sovereign person or body.

Without the union of the negative and positive marks just mentioned, viz. the habitual obedience of one part, and the habitual non-obedience of another part of the society, no society is independent, and no person or body in it is sovereign. The sovereign may receive and obey *occasional* commands, as was the case with the French government during the occupation by the allied armies, and yet not cease to be sovereign; it may likewise be occasionally disobeyed by some of its subjects, as during a partial insurrection, without ceasing to be sovereign; although when an internal war has lasted so long that the two contending parties have lost the habit of obeying a common and determinate superior, the nation may be either split into two societies, as in England, during the contest between Charles I. and the Parliament, if each party is in the habit of obedience to its head, or be in a state of anarchy, if this is not the case.

Independent political societies, considered in respect of one another, cannot properly be said to be in a state of nature. In every nation the sovereign and subject members together form a society, the sovereign members of which are in a state of independence. The intercourse of independent political societies is the province of the law of nations or international law; that is, it regards the conduct of sovereigns considered as related to one another. Consequently, the law of nations cannot be positive law; as positive law is imposed by sovereigns upon subjects: 'the law obtaining between nations is law (improperly so called) set by general opinion. The duties which it imposes are enforced by moral sanctions; by fear on the part of nations, or by fear on the part of sovereigns, of provoking general hostility, and incurring its probable evils, in case they shall violate maxims generally received and respected.' p. 208.

Another condition necessary for the existence of an independent political society is, that it consist of a number of persons not very inconsiderable; for example, if a family were to live in a state of independence, they would not be called a political society. It has generally been considered that any union of families (that is, societies consisting of parents and children), if obeying a common and independent ruler, con-

stitutes a political society.—(See Locke on Government, ii. 77.)

All the tests of sovereignty and independence here mentioned are, it will be observed, distinctions of degree; nor does the nature of the question admit of any other determination. For example, the numbers of a political society must not be very small; the sovereign must not be in the habit of obedience, that is, his acts of obedience must not be numerous; the subjects must not be in a habit of non-obedience, that is, their acts of non-obedience must not be numerous. In all these cases it is impossible to define the precise number of persons necessary to constitute a state, the precise number of acts of obedience or non-obedience necessary to constitute the dependence or independence of a power called sovereign, or the precise number of acts of obedience or non-obedience necessary to constitute the subjection or non-subjection of persons called subject. When we take cases at either extremity, for instance, England and Lombardy, there is no doubt that the one is an independent political society, and that the other is not: that in the one there is a sovereign independent of foreign control, that in the other there is not. But when we come to cases which lie near the middle of the scale, it is impossible to define with exactness the point at which a society ceases to be dependent and becomes independent, or the converse: for the one state passes into the other by imperceptible gradations, as the light of noon-day passes into the darkness of midnight. Accordingly, when nations are in that twilight state of partial dependence and independence—‘*Cum modo nox abiit, nec tamen orta dies,*’ there is great difficulty in the application of the positive moral rules which compose the law of nations.

‘For example, (as Mr. Austin inquires) when did the revolted colony, which is now the Mexican nation, ascend from the condition of an insurgent province to that of an independent community? When did the body of colonists, who affected sovereignty in Mexico, change the character of rebel leaders for that of a supreme government?’ In other words, ‘when had the inhabitants of Mexico obeyed that body so generally, and when had that general obedience become so frequent and lasting, that the inhabitants of Mexico were independent of Spain in practice, and were likely to remain permanently in that state of practical independence? At that juncture exactly (let it have arrived when it may), neutral nations were authorised by the morality which obtains between nations, to admit the independence of Mexico with the sovereignty of the Mexican government. But by reason of the perplexing difficulties which I have laboured to explain, it was impossible for neutral nations to hit that juncture with precision, and to hold the

balance of justice between Spain and her revolted colony with a perfectly even hand.'—pp. 214, 215.

Having thus explained the nature of sovereignty, Mr. Austin proceeds to examine the different shapes which sovereignty may assume, or the various possible forms of supreme government.

As there can be no state which does not contain some persons (*viz.* madmen and children) incompetent to exercise sovereign power; and, as in all actual states, some persons competent to exercise sovereign power (such as women) are excluded from the exercise of it, it is generally true that every independent political society is divisible into two portions, *viz.* that part of its members which is sovereign, and that which is merely subject. If the sovereign portion consists of one person, the government is a monarchy, and the ruler is a monarch: if of more than one, the government is an aristocracy in the generic meaning of the term. Aristocracies (in the generic meaning of the term) are frequently distinguished into oligarchies, aristocracies (in the specific meaning of the term), and democracies. When a person thinks the number of persons composing the sovereign body extremely small, he calls the government an oligarchy; if he thinks it small, but not extremely small, he calls the government an aristocracy (in the specific meaning of the word); if he thinks it large, he calls the government a democracy. But the application of these terms is guided by no fixed standard, and depends on each person's opinions as to the expediency of particular kinds of government; so that what one man calls an oligarchy, another will call an aristocracy; and what one calls an aristocracy, another will call a democracy.

Such is Mr. Austin's account of the different forms of government, to which our only objection is that it departs unnecessarily from the customary use of words. Monarchy, in its original and proper sense, is the dominion of one; but aristocracy, signifying, according to its etymology, the dominion or rule of the *best* or the educated, was always used by the Greeks, with whom the word arose, to express the government of a few, or of a number of persons less than half the society, while democracy, signifying the dominion of the people, was always used to express the government of the multitude or the majority of the society, as opposed to the government of a minority. This, perhaps, like the independence or dependence of a nation, was a question of degree, since, as Mr. Austin remarks, 'the proportion of the sovereign number to the entire community may stand at any point in a long series of minute degrees'—(p. 229); and the

numbers of the sovereign body, as compared with those of the whole society, might not be very precisely ascertained ; still if the sovereign body was manifestly greater or less than half the community, the government was called a democracy or an aristocracy. The Greeks, moreover, used *oligarchy* as nearly synonymous with *aristocracy*, without implying any censure ; in modern usage, however, *oligarchy* is almost always used as an opprobrious term by those who wish to condemn a form of government at the same time that they name it. Mr. Austin, therefore, in making *aristocracy* a general term for all governments of a number, not only violates established language and throws an obscurity upon historical accounts in which this term is always employed with a different signification, but by giving aristocracy both a generic and specific meaning he makes it necessary in every case to state in which sense it is to be understood, a statement which, from the inconvenient length of the periphrasis, would, in the negligence of hasty composition, be often omitted ; and even if we should attempt to observe the distinction pointed out, ‘ we must,’ as Mr. Austin himself elsewhere justly remarks, ‘ engage in a toilsome struggle with the current of ordinary speech, and should often slide unconsciously, notwithstanding our efforts to the contrary, into the narrower and customary meaning.’ (p. 11).<sup>\*</sup> It does not appear to us that there is any valid objection to the use of the term *republic* as a generic term for governments of a number. Such is unquestionably its proper signification in our language, sanctioned by the usage and authority both of popular and scientific writers.<sup>†</sup> Undoubtedly many of the persons who now cry out for a republic, and call themselves republicans, have no distinct conception of the object of their desires ; and many suppose that because a democracy is a republic, therefore a republic is a democracy ; but these are not valid reasons for rejecting the term *republic* in a scientific treatise where its meaning can be precisely defined ; nor is it possible or perhaps desirable to banish from the vocabulary of science all words which popular usage confounds or misapplies.

Mr. Austin next proceeds to clear up the obscurities arising from the application of the term *limited monarchy* to a parti-

<sup>\*</sup> ‘ In defining a word, if it be a word in current use, be it your care that the import you are thus endeavouring to attach to it be not only determinate, but as near to the current import as a determinate import can be to an indeterminate one.’ — Bentham, *Chrestomathia*, p. 266.

<sup>†</sup> ‘ Republic. Commonwealth, state in which the power is lodged in more than one.’ — Johnson’s Dictionary.

cular class of governments of a number. He justly remarks that the difference between monarchies or governments of one, and governments of a number, is of all differences between forms of government the most precise, the most definite, and the most important. Yet governments of a number, in which one person of the sovereign body has a larger share of the sovereignty than any other member of that body, and has certain honorary privileges which the others have not, are called *limited monarchies*, although the person having such pre-eminence is not a monarch, and although a limited monarch is a contradiction in terms, as sovereign power, whether of one or many, cannot be limited. This expression appears to have chiefly originated in historical recollections; as in countries which are said to have a limited monarch, the person, now chief of the sovereign body, was once either legally or virtually sovereign, or a monarch properly so called, and in process of time his power was limited by distributing it among a body of persons of whom he was one; so that a *limited monarch* would mean a successor of a monarch, who is not himself a monarch, and would be analogous to such expressions as an *imperfect law*, or an *imperfect right*, by which it is meant that what are called laws and rights, are *not* laws and rights, but must be made *perfect* before they can become so. The application of the name *limited monarchy* to any government is, however, capricious, and depends on the title of the head of the sovereign body; if his style is the same as that usually borne by monarchs, the government is called a limited monarchy, if not, it is called by some other name.

‘For example, the title of βασιλεὺς, *rex*, or *king*, is commonly borne by monarchs in the proper acceptation of the term; and since our own king happens to bear that title, our own mixed aristocracy of king, lords, and commons, is usually styled a limited monarchy. If his share in the sovereign powers were exactly what it is now, but he were called protector, president, or stadtholder, the mixed aristocracy of which he is a member would probably be styled a republic. And for such verbal differences between forms of supreme government has the peace of mankind been frequently troubled by ignorant and headlong fanatics.’—p. 234.

The next subject considered by Mr. Austin is, the exercise of sovereign power directly, or through subordinate persons delegated by, and representing the sovereign. In small states it is possible that all, or most of the supreme power may be exercised by the sovereign one or many, in person: thus in the Greek and Italian democracies, the sovereign legislative assembly was formed of all the citizens. But in many states



the sovereign body, or some part of it, exercises its sovereignty, not immediately, but through certain representatives, to whom it delegates the whole, or a part of its supreme powers. This delegation may take place in two ways: viz. either subject to a trust, or absolutely and unconditionally. An instance of the first kind of delegation is, the appointment of judges or ministers by the king of England, to whom a portion of the sovereignty is entrusted; but in such a manner that they are legally responsible for the use which they make of it. An instance of the second kind is, the election of representatives by a certain portion of the commons, in whom a part of the entire sovereignty resides; but they only directly exercise it by choosing representatives to act for them, to whom they surrender their whole share of the sovereignty free from all legal trust or obligation. From the distinction of sovereign powers into supreme and subordinate, Mr. Austin passes to that of legislative and executive, by which (he observes), are commonly meant powers of establishing laws, and of carrying into execution laws already established. He thinks, however, that the latter distinction will not stand the test of a close examination, inasmuch as the common mode of administering laws is to issue other laws and general commands; and he seems to be of opinion, that the division of political powers into supreme and subordinate is founded on the only precise, and therefore the only useful ground of distinction.

This is the only part of Mr. Austin's book of the accuracy of which we do not feel altogether assured. It appears to us, that to speak of the sovereignty residing in the electors, and being delegated by them to their representatives, bears some analogy to the fiction of the social compact, which supposes a state to be formed in a manner in which it was not formed, but in which it might have been formed. For if we take any particular country, England, for example, we can safely affirm, that the sovereignty never actually resided in the electors, and that they never had the power either of making laws or of executing them; nor does that power revert in them at the expiration of the authority conferred by their supposed delegation, but is in abeyance until it is again called into existence by a fresh exercise of the right of election. Neither can we coincide in the inference which Mr. Austin draws from his denial of the distinction between legislative and executive sovereignty, that the king of England is subject to the sovereign body of which he is a member. But on these questions we have not sufficient space to enter; for although they are in great part verbal, and chiefly depend

for their solution on an accurate use of language, yet they demand a full investigation, as important consequences may be derived from a slight misapprehension or misrepresentation of the doctrines which Mr. Austin advances.

We are compelled to pass over the author's examination of the class of states inaccurately called *half-sovereign*, and of the nature of a federal government, which brings us to his remarks on the limits of sovereign power. It follows from the definition of positive law, that sovereign power is incapable of legal limitation. The laws which sovereigns affect to impose upon themselves, are merely moral maxims which they adopt as guides for themselves, or recommend as guides to their successors. Thus, one of the laws of the twelve tables is 'privilegia ne irroganto;' which was in fact, though invested with the outward form of law, a mere injunction to future legislatures not to impose punishments by means of particular and *ex post facto* legislation. So likewise, although the preservation of the churches of England and Scotland was a fundamental condition of the union, yet the abolition of those churches, though it might be an irreligious, a sinful, or an immoral, could not be an illegal, act; though it might violate divine law, revealed and unrevealed, and positive morality, yet it could not violate positive law. This leads to a consideration of the meaning of the epithet *unconstitutional*, as opposed to *illegal*, and applied to the conduct of a monarch or sovereign body. Unconstitutional thus used has sometimes a wider, sometimes a narrower signification; the first when the legislature disregards maxims either habitually observed by former legislatures, or approved by the bulk of the society; the second, when the legislature disregards the rules of constitutional law; by *constitutional law* being meant the positive morality or the compound of positive law and positive morality which fixes the constitution or structure of the given supreme government. Thus an infliction of punishment by an *ex post facto* law would, in England, be unconstitutional in the former sense; while the act of a French king, before the revolution of 1789, who, although virtually sovereign, should have bequeathed the crown to a daughter, contrary to the Salic canon of inheritance, a traditional maxim cherished by the courts of justice, and rooted in the affections of the bulk of the people, would have been unconstitutional in the latter sense.

But if all sovereign bodies, whether of one or many, are equally absolute and incapable of legal limitation, in what does political liberty consist, and how do free differ from

despotic governments? The first of these questions Mr. Austin answers by saying—

‘that political or civil liberty is the liberty from legal obligation which is left or granted by a sovereign government to any of its own subjects; and that since the power of the government is incapable of legal limitation, the government is legally free to abridge their political liberty at its own pleasure or discretion.’—p. 287.

Liberty, therefore, is the power of acting which the possession of a legal right confers on its owner (with which right in common usage it is generally made synonymous); and as the rights which confer such a liberty may be either hurtful or beneficial, and as the existence of a right necessarily implies the existence of a duty elsewhere, so it is evident that political liberty is not the ultimate end of government, or the test of good government, nor in itself is it necessarily either a good or an evil.

‘Political or civil liberty is not more worthy of eulogy than political or legal restraint. Political or civil liberty, like political or legal restraint, may be generally useful or generally pernicious; and it is not as being liberty, but as conducing to the general good, that political or civil liberty is an object deserving applause.’—p. 288.

The distinction between free and despotic governments is commonly made by persons who disapprove of monarchies, and approve of governments of a number. It appears to imply that the liberties conferred by the sovereign body are beneficial, and that the dominion or rule of the monarch or *δεσπότης* is injurious. From the definition of sovereignty, it moreover follows that no sovereign, in its capacity of sovereign, can have legal rights against its own subjects; and that subjects cannot have legal rights against their sovereign: for to every legal right there are necessarily three parties; the sovereign who imposes it, the person or persons on whom it is conferred, and the person or persons on whom the duty implied by the right is imposed.

Having thus explained the nature of independent political society, and of the supreme or sovereign power which constitutes the government of such a society, Mr. Austin proceeds to inquire into the *origin*, or *causes* of government: in other words, to ascertain by what means governments began, and continue to exist. In all actual societies, the habitual obedience of the subjects arises partly from custom and prejudice; and partly from a perception of the advantages which they derive from the existing government, or from a conviction that whatever may be the evils of the existing govern-

ment, greater evils would arise from a violent change to another through an intermediate state of anarchy. The cause of the *origin* of governments is nearly identical with the cause of their *permanence*; for although all governments have arisen in part from peculiar causes, yet all have arisen in part from the general cause, that the bulk of the society preferred a state of government to a state of anarchy. It is often said, that every government exists or continues through the people's consent; or (as the same thought is sometimes expressed), that the people is the source of sovereign power. Now there is no doubt that the permanence of every government depends on the habitual obedience of the bulk of the community; and that no government could last for any considerable time, the subjects of which were ready to endure all things rather than submit to it. But all obedience, from whatever motive arising, whether from a fear of unsuccessful resistance, or a love of the existing government, is equally voluntary. Subjects often obey their sovereign on the same principle that a prisoner obeys his gaoler. He submits to that which he dislikes, in order to avoid that which he dislikes still more. This position therefore merely amounts to this: 'that in every society political and independent, the people are determined by motives of some description or another, to obey their government habitually: and that, if the bulk of the community ceased to obey it habitually, the government would cease to exist.'—p. 324. This proposition is, however, sometimes understood to mean that the bulk of the community can without inconvenience to themselves abolish the existing government, and substitute another; and that their acquiescence in it is owing, not to a fear of the consequences of resistance, but to a rational preference for the actual constitution: in which sense it is manifestly false. Others again have understood this position to mean, that persons about to establish a common supreme government *promise* to obey the future sovereign. The latter opinion arises from a confusion of promise and consent, and a misconception of the nature of a promise. It has, however, served as the sandy foundation on which have been erected the numerous theories of the *social compact*, or the *original contract*, as it is variously termed: on the origin of which delusion, now chiefly current in Germany, and nearly exploded in this country, Mr. Austin has given an admirable dissertation, in the course of which he explains the nature of a compact or agreement, and determines it to consist in a promise offered and accepted, whether by words or other signs.

Mr. Austin lastly discusses a question belonging to this part of his subject : *viz.* the distinction of governments into *de jure* and *de facto*. According to this distinction, governments are of three kinds : those which are both *de jure* and *de facto*, those which are *de jure*, and not *de facto*, and those which are *de facto*, and not *de jure*. The first of these is a government considered lawful or just, which actually exists, or is habitually obeyed by the bulk of the community : the second is a government which does not exist, but is considered lawful or just : the third is a government which is not considered lawful or just ; but which exists and receives habitual obedience from the bulk of the community. When a government is said to be lawful or unlawful, this of course only means that it agrees or disagrees with a standard assigned by private opinion : for law, in its strict sense, depends upon government, and not government upon law. All governments are governments *de facto* ; a government *de jure*, and not *de facto*, is in truth no government at all : those who use this phrase mean to express that certain persons ought, in their opinion, to have the whole or part of the sovereign power, though they have it not. For example, a person who thinks that Charles X. ought now to be king of France, would call a government of which he should be the head, a government *de jure* ; while others might not be inclined to give it that name. The same persons would call the government of Louis Philippe, a government *de facto*, and not *de jure* : whereas one who approves of that government would give it both the one and the other name. This distinction, therefore, between governments *de facto* and *de jure*, as not being founded on any certain cause of difference, or any matter of positive institution, is of no value, and tends only to perplex and confound a subject in itself necessarily embarrassed with great difficulties.

With the exception of some slight modifications of his general principles, introduced in order to meet the case of persons being bound by the laws of a foreign state, and some other unimportant anomalies, we have now followed Mr. Austin through his determination of the province of jurisprudence, and have given a succinct though, we hope, a tolerably complete and perspicuous account of the various subjects which he has assigned to the science of positive law, of the boundaries by which he has separated it from other conterminous sciences, and the tests which he has furnished for removing the uncertainties and settling the disputes with respect to the limits of their respective territories. Having sketched our imperfect outline after so mas-

terly an original, it would be difficult for us adequately to express, without using terms of hyperbolical, and therefore unmeaning, eulogy, our deep sense of the debt which political and juridical science owes to these labours of Mr. Austin. On many of the obscurest questions of morality and law, confounded by volumes of fruitless wrangling and wearisome logomachy, he has poured a flood of light, and has shaken the dominion of error, not only by showing what is true, but by explaining the origin and connexion of the popular misconceptions with which his subject is on all sides surrounded. It is difficult for a person not conversant with the speculations of political and legal writers on the origin and nature of government to understand how vast a heap of rubbish, the accumulation of ages, the author of this work, by means of a few simple distinctions and definitions, has swept away. Thinking, however, thus highly of Mr. Austin's work, we do not anticipate that it will at once meet with a favourable reception among any large class of readers, or that it will immediately produce an impression on the minds of persons engaged in political discussion; although we entertain no doubt that ultimately its merits will be recognized, and that the immense labour of meditation and study expended upon its composition will sooner or later be appreciated by competent judges. There are several circumstances which will, in our opinion, contribute to this result. In the first place, Mr. Austin's book is written in a style, which, though generally perspicuous and forcible, has nevertheless at times a tone somewhat more stiff, quaint, and foreign, than the nature of the subject seems to us to require; some repetitions also and other defects of arrangement would have been avoided if it had not been published in the shape of lectures, but had assumed the form of a regular treatise, like Adam Smith's great work, which appears to have been formed of different courses of lectures prepared for oral delivery. Mr. Austin moreover, by the clearness with which he sees the absurdity and danger of the various errors which he exposes, is sometimes led to adopt a tone of indignant censure, and to convey his strictures with an asperity of condemnation scarcely consistent with the calmness of a philosophic judgment, and unfortunately calculated to create a prejudice in quarters where an infusion of light is most to be desired. But greater and more important obstacles to the success of this book arise from the nature of its subject. Among the jurists of Germany, where the science of law is studied with a diligence and zeal unknown in this country, it will have the less chance of meeting with a favourable reception,

because it is not based on the vague, mysterious, and fanciful doctrines in which their moral and political philosophy delights. In this country, on the other hand, where sounder opinions on such matters exist, little encouragement is for the most part given to political speculations, which are not either specially connected with the *party debates* of the day, or more generally with the *science of legislation*, that is, the science, which teaches what laws and governments ought to be, and not what they are. Those who have been concerned for many years in the practical administration of government, in discussing the policy of laws, present or future, or in learning and arguing upon the contents and provisions of laws, hold it an affront if any one offers to teach them what government or law is, and confounding familiar acquaintance with accurate knowledge, think that they understand everything which is not new and strange to them. For this reason it is extremely desirable that positive political science—(or that science which teaches what sovereignty, government, laws, &c. necessarily are, whether they be good, or whether they be bad,)—should enter into all systems of liberal education, as in youth the mind does not conceal from itself, either by a consciousness of familiarity or a sentiment of false pride, an ignorance of the notions which form the groundwork of legislative science and practical politics. The great impediment to the introduction of political instruction into the education of youth has been the belief, that it implies the inculcation of certain political opinions; and as parents have been unwilling that their sons should be taught the peculiar tenets of a political party by a professor of politics, they have thought that there is no other alternative than to exclude the subject altogether. For such an extreme course, there is, however, no sufficient reason; and we hold it, not only of the highest importance, but also of easy accomplishment, to communicate in such a work as that which we have just examined, the principles of positive law and government, to give a clear and precise notion of the origin and nature of governments and laws as they exist, without interfering with speculations as to the expediency of particular forms of government, and the goodness or badness of particular laws. A knowledge of this kind, though so generally neglected and contemned in this country, is nevertheless not only useful, but, to a certain extent, indispensable, as the foundation of practical politics, and as a guide to the mind in forming a judgment on matters of legislation. In order to make good laws, men ought to know what laws are. It is true that he who should look into Mr. Austin's book for materials to assist him in deciding whether, for example, the

poor-laws might safely be repealed, or whether the rate of duty on imported corn is too high, will be grievously disappointed in his search; but the knowledge which it would afford him, though not directly useful, would diminish the difficulties with which such subjects are often encompassed, by narrowing the field of discussion, by showing the futility of many of the objections frequently raised for unfair purposes, and enabling him to bring all his powers to bear upon the object which he has in view. In the discussion of many questions, great part of the time and attention of those who have to decide is wasted upon irrelevant arguments, which the most elementary acquaintance with positive political science would at once confute. To the diffusion of this kind of knowledge among the several classes of the English community, we are well aware what obstacles are opposed by many causes, partly arising from institution, and partly from general opinion; we are nevertheless confident that those impediments are magnified and multiplied by imperfect and erroneous conceptions of the nature of the subject, and entertain the most sanguine hopes that the time will come, though it may yet be distant, when those difficulties will, by patience and perseverance, be overcome.

We have added on the following page a tabular view of Mr. Austin's scheme of division, on which his entire system may be conveniently studied.



## LAWS.

1. Laws set by God to his human creatures, or Law of God, (p. 2. 128.) i. e. morality as it ought to be. (p. 4.)

1. Revealed. (p. 32.) 2. Unrevealed.

1. Laws set by men as political superiors. (p. 142.)

1. By the sovereign. (p. 130. 142.)

2. By subordinate political superiors.

When he who makes the law is bound to make it. (p. 142.—note.)

2. When he is not.

1. Laws set directly or circuitously by the sovereign to subjects, or Positive Law. (p. 128. 136. 267. 378.)

2. Laws not set directly or circuitously by the sovereign to subjects. (p. 140.) Positive Morality, or morality as it is. (p. 4.)

2. Laws set by men to men.

1. Imperative laws set by men not as political superiors nor as private persons in pursuance of legal rights. (p. 140. 143. 165.)—[Qy. Imperative laws not imposing legal duties.]

2. Laws not imperative, set by men not as political superiors, nor as private persons in pursuance of legal rights. General opinions or sentiments in regard to human conduct, considered merely with reference to their existence. (p. 164.)

1. Set by men living in a state of nature. (p. 143.) 2. By men living in a state of society. (p. 207.)

1. By sovereigns, but not in their character of sovereigns. 2. By subjects, as subjects, and not in pursuance of legal rights.—(?)

## MRS. MARKHAM'S WORKS.

*History of England—History of France—New Children's Friend.*

It is no doubt a most difficult task to write historical works adapted for the perusal of children. This is abundantly shown by an examination of the numerous books of this description used in the business of education; few of which are found to be exactly what careful and judicious instructors are satisfied to place in the hands of their pupils.

No ordinary exercise of judgment and ability are required—in order to seize upon the most prominent events, and to exhibit these in an attractive form—to give a clear and correct narration without bringing forward what had better be left in the shade; in short, to extract from history all that it contains, either useful or instructive, unaccompanied by the moral poison which too often lurks in its pages. It of course depends upon the talents of the writer whether all this be accomplished successfully—to make a history what it should be is no doubt a difficult task,—what it should *not* be may much more readily be pointed out. It should not be a meagre chronicle of dates and facts, since such a form cannot fail to render the study repulsive. While no important event is omitted, all objectionable information, such as would needlessly introduce the pupil to an acquaintance with vice, should be carefully excluded. Distorted facts and partial statements should not find an entrance, incorrect or unfounded inferences should not be drawn, neither should characters and events be coloured by the prejudices of party feeling.

From these faults the histories at the head of the present article are for the most part remarkably free, and they have besides such positive merit as to make them valuable additions to the stores of juvenile literature. They comprise that description of information which is most suited to the capacities of children, and place the study of history in a more attractive point of view than that in which it is usually presented to them.

These works are constructed on a plan which is novel, and we think well chosen. They are divided into chapters, and at the end of each chapter is subjoined a conversation suggested by the matter of the preceding text. By this arrangement a consecutive narrative is kept up, while, at the same time, every thing interesting connected with each reign is made the subject of discussion and examination: thus much

valuable and curious information is imparted without disturbing the continuity or perplexing the progressive steps of the history. The style is plain and easy—the conversations are usually sustained with spirit, and are sufficiently familiar without degenerating into puerility; at least this blemish is only of rare occurrence, and in books designed for children we hold this to be no trifling merit. The works bear throughout evident marks that the author is completely versed in every part of the history of the two countries. She has shown great judgment in the selection of events and of those particulars which are most likely to attract the attention of children. She offers to their notice exactly the species of knowledge which they can best understand, and does not confuse them with a recital of the complicated manœuvres of political factions. Party intrigues are not discussed, and the crimes and vices of mankind are not exhibited so as to offend or disgust, while good feeling and pure morality are generally inculcated.

In no part, however, are characters, or events, so strongly pourtrayed as greatly to excite either our virtuous indignation or admiration; the works inform and entertain without ever calling forth any deep feeling or reflection.

In this respect the historical works of Mrs. Hack and Mrs. Markham entirely differ; they are both excellent in their kind, but they are not written with the same object, and their dissimilar merits do not admit of the one being made a substitute for the other. Mrs. Hack has culled the page of history rather than she might point a moral lesson than give a narrative of consecutive events. She did not profess to write a history of England, but wished to arrest the attention of the youthful reader by its most striking passages, and to induce him to take an exalted view of the study as furnishing food for reflection.

Mrs. Markham, on the contrary, gives a clear and distinct view of the whole history of our country; and though her work may not be so interesting, it is perhaps more amusing. The writer has been indefatigable in her research, and has collected together a vast fund of curious and entertaining, as well as useful, information, in the relation of the most intricate parts of which there is no obscurity or confusion. All is made perfectly clear, and those points of history which are but lightly touched, are precisely those which had better be left in obscurity.

In the advertisement prefixed to her *English History*, Mrs. Markham thus explains the plan of her work:—

‘I have been desirous to relate, with as much detail as might

be allowable, the most interesting and important parts of our history; and in the conversations annexed to each chapter, I have endeavoured to trace, in some degree, the successive changes which have taken place in manners, arts, and civilization.

‘I have dwelt little on scenes of cruelty and fraud, as being objects which it is hurtful to a young mind to contemplate; and I have made but few observations on the good or bad motives of actions. A child, whose mind is imbued with right feelings, will naturally see what is wrong and what is right, without having either expressly pointed out. I trust, however, that it will be easily seen to be the sincerest wish of my heart that my young readers may be taught to think and feel in the true spirit of religion and virtue.

‘I have in general avoided saying the worst of a character, because few people are, in reality, so bad as they are often made to appear. In the reigns subsequent to the revolution, I have been altogether silent on party politics, which, after that period, become exceedingly complicated, and afford to children no interest whatever, and which they cannot in the least comprehend.’

In the narrative portion of this work facts are stated with little or no comment, generally with candour and fairness, and on those points wherein historians disagree, the authorities are usually given, and the reason stated for the opinion which has been adopted. The degree of relationship in which the different candidates for royalty stand—a point in general so difficult for children to understand—is here made perfectly plain by means of some well arranged little tables prefixed to each line of kings.

Instead of summing up the vices and virtues, and drawing the portrait of the deceased monarch at the end of his reign, and that too often without any reference to what has gone before, his person and character are here sketched at the commencement, and this, when done fairly, and in accordance with what is to be related of him, is, perhaps, a better plan, since the reader in this way becomes more interested in tracing the actions and progress of a character already introduced to his notice.

Discrimination and good sense are in general shown in these outlines. Part of the sketch given of Edward the First will serve as an example:—

‘... He had great courage and military skill, and his understanding was of a very superior order. In the relations of son, husband, and father, he was exemplary: and yet this man, with all these fine and noble qualities, was the occasion of infinite misery to many thousands of people. The desire of possessing himself of the whole island had so beset his mind, that every other consideration gave way to it. To attain this end he turned courage into mad ferocity, and prudence into deceit and craft.’—vol. II p. 209.

In the discussion of Elizabeth's character, it is well remarked :—

'The character of Elizabeth is a very difficult one to comprehend. She had the courage and understanding of a man, with more than a woman's vanity and weakness. She was attached to her people, and imposed few taxes, and inflicted few punishments ; but nevertheless, she was one of our most arbitrary monarchs, holding the reins of government tight, and being exceedingly tenacious of her prerogative.'—vol. ii. p. 119.

It is observed of her successor James :—

'They [the parliament] would have done well to have followed the example of good sense and candour, which James really showed them on this point. Argument, indeed, was his delight and his glory. He loved to exhibit his wisdom and learning in long, and sometimes sagacious harangues. But this was all he could do ; though he could talk he could not act ; he wanted both decision and exertion.'—vol. ii. p. 134.

The character of Charles the First is perhaps drawn somewhat partially :—

'In the morality and regularity of his conduct, he set a good example to his court and people : he was moderate in all his habits and his expenses, humane and gentle in his disposition, was a man of kind affections, and a most tender husband and father. His mind was highly cultivated, and he had extraordinary talents for reasoning and argument ; but, through his indecision of character, he seldom acted as wisely as he could talk, and was often swayed by the counsels of men of far inferior capacity. His temper was somewhat hasty ; but he was generous and forgiving. With all his many fine and good qualities, he had unfortunately imbibed some prejudices of education that proved fatal to him as a king. He had too high an idea of his royal prerogative, and with every desire to do right, had not the smallest notion of the true principles of government or policy.'—vol. ii. p. 157.

Again :—

'... He had received great provocations from his parliaments, who from the very beginning of his reign showed a most determined spirit of opposition to him, and misconstrued all his actions to his disadvantage. At those times when the hastiness of his temper drove him into acts of impetuosity, they called him tyrannical ; and when his candour and goodness of heart brought him to see and acknowledge his error, as he often did, they then represented him as weak and pusillanimous, and were encouraged to press their claims, and drive him to extremities,'—vol. ii. p. 162.

Throughout this work, the faults of royalty are perhaps touched somewhat too tenderly, and its virtues expanded beyond their natural proportions. This bias is more particularly seen in the description of George the Third, whose

character is exalted far above what might be expected from an impartial history of him and his times. The concluding paragraph certainly expresses rather an exaggerated hope :—

‘May we not hope also that this splendid example of a man (George the Third), who, amid all the distractions of royalty, kept his heart always fixed on that great Being who values none for his rank, and despises none for his insignificance, will prove a lasting benefit to us all ?’—vol. ii. p. 445.

In many of the incidental remarks there is much good sense, evincing that the writer is an acute observer of human nature, and knows how to make strictures on it in an agreeable manner calculated to please the young.

The following is a lively description of the manner of treating children in the ‘good old times.’

‘Lady Jane Grey had made great proficiency in the learned languages, and we are told that she applied to study as a refuge from her parents, who, as she told Roger Ascham, tutor to the Princess Elizabeth, used to “so sharply taunt her, and give her pinches, nips, and bobs,” if she displeased them in the slightest degree, that she was in constant misery when in their presence.

‘Richard. They must have been very ill-natured people.

‘Mrs. M. They followed probably the fashion of the times; for we are assured that the harshness of the English towards their children excited formerly the surprise and condemnation of foreigners. I think it is Erasmus, who says that the English were like severe schoolmasters to their children; and that the schoolmasters were like masters of houses of correction. Children trembled at the sight of their parents, and the sons, even when they were forty years old, stood bareheaded before their masters, and did not dare to speak without permission. The grown up daughters never sat down in their mother’s presence, but stood in respectful silence at the farther end of the room, and when weary with standing were perhaps allowed to kneel on a cushion. . . The daughters of a family were seldom educated at home, and when they returned to their father’s house were admitted into the presence of their parents only during short and stated periods of the day. The ladies in Queen Mary’s time used to carry in their hands large fans with handles a yard long; and you will never guess what these long handles were for. . . They were for beating their daughters with.

‘Mary. And when did the English begin to grow good natured to their children ?

‘Mrs. M. I really cannot tell you. A writer says more than a century later: “You English treat your children as if they were born mad.” Nay, even so lately as when my mother was a child, parents were exceedingly harsh with their children, and she has told me many instances of the severest punishments being inflicted for very slight offences.’—vol. ii. p. 66.

The following observations are worthy of notice :—

‘It is one of the great drawbacks to the pleasure of reading history, that it is such a painful record of human crimes. One cause of this is to be found in the nature of the human heart, which is so formed, that rank, and power, and fortune, all tend to incline it to what is wrong. Kings, and statesmen, and others, who from the greatness of their station are most prominent in history, are therefore more liable to err than people in a lower and happier condition of life. And perhaps there is another cause why history is so much fuller of wicked deeds than of virtuous ones. The virtuous ones are passed over, as not affording so much to be said about them.’—vol. i. p. 94.

The following on penances is amusing, while the folly and evil consequences of the system are sufficiently and more ably exposed, than if recourse had been had to a formal lecture for the purpose.

‘In proportion as people are ignorant, they are also commonly superstitious ; and the more ignorant they are, the more strange and out of reason are their superstitions. No one, however, can be out of the reach of conscience, whether he be learned or ignorant ; but in those superstitious times, when any one had committed a crime, instead of making amends for it in a proper way by sincere repentance, and by repairing to the utmost the harm he had done, the monks used to persuade him to do penance. To do penance was often to go barefoot, or to sleep on a hard board instead of a bed, or to do something else which should vex the body, but which would not make the heart or temper from which the fault arose at all the better. To the rich especially, these penances could avail nothing, since they might always buy off their punishments. For instance, if a rich man was ordered as a penance for any crime to fast for a week, it was supposed that if he could hire seven men to fast a day each, their fasting would do his soul as much good as if he had fasted himself. It was common to exhort rich sinners to leave their money at their deaths to build churches and monasteries. This you know was no punishment at all. There were also such things as indulgences, which were privileges that were to be bought, allowing people to do things which were forbidden, but which still they had a mind to do. For instance, it was against the rules of the church to eat butter during Lent ; and in some travels in France that I was looking at to-day, I found an account of one of the towers of the cathedral at Rouen, which is called the *Butter Tower*, because it was built with the money that was paid for indulgences to eat butter during Lent.’—vol. i. p. 59.

A variety of information thus pleasantly given is to be found at the end of each chapter. Sufficient skill is perhaps not shown in the introduction of the different topics of discourse ; the remarks of the children are sometimes brusque

and unconnected, and do not appear to arise out of the text ; allusions being made to circumstances which cannot be found in the narrative ; but these are slight errors, and easy to be rectified, while most of the conversations are very amusing. In these the progress of manners, arts and civilization is clearly traced, and the laudable curiosity to know how from a rude people we have reached our present state of refinement is here gratified. Although many minutiae are given, which some instructors may despise as frivolous, yet surely these are more interesting to, and are a better species of information for the young than accounts of battles after battles, teaching them too soon that bloodshed and cruelty are necessary evils, and that it is natural and inevitable that man should war upon his fellow-man. We suspect that children will be much better pleased with the history of costume and fashion, than with the history of state cabals and crimes. When shoes were worn with round, or when with pointed toes—when the head-dress was a pyramid, or when it was a tower, are pieces of knowledge more to the taste of youth, and more defined, than speculations on the dark workings of crooked policy, or excuses for the crimes and vices of royalty. Are they not as useful ?

The remarks which have been here made on Mrs. Markham's History of England are mostly applicable to her History of France. The latter is perhaps not so entertaining ; but that is undoubtedly the fault of the subject. The early part of French history is particularly uninteresting, and the account of many of the turbulent reigns is only a tissue of cruelty and guilt, unrelieved by any redeeming virtues, and it is scarcely possible for an historian to invest the narrative with anything attractive. In the history before us, however, much good sense and nice discrimination are shown—the following remarks on the clergy exemplify these :—

‘ History is not the criterion by which we ought to judge of the character of the clergy : there are always amongst them, as amongst all other descriptions of men, some that disgrace their profession ; and it is in general only the artful and ambitious who interfere in affairs of state, and who make their names conspicuous in history. The good and pious (by much I trust the most numerous), who confine their ambition to the fulfilment of their own proper duties, are overlooked, and their names are unknown to posterity.’—vol. i. p. 126.

In speaking of Francis the First much is comprised in two sentences :—

‘ Never was there a king who had braver soldiers, more unskilful generals, and more corrupt ministers, than Francis. And never



was there a king more bold in his attempts, or more negligent of all the means by which those attempts could be made successful.'—vol. ii. p. 26.

It is not Mrs. Markham's plan usually to comment upon the good and bad deeds which she records. Although we cordially protest against the perpetual moralizing indulged in by some writers to the annoyance, but not to the edification, of their youthful readers; yet there are cases where the actions may be so dubious, or may present so fair an opportunity for inculcating useful lessons, that a judicious writer would do wisely not to pass them unnoticed. The unprincipled conduct of Francis in refusing to fulfil his engagements made with the Emperor, surely should not be related unaccompanied by some remark expressive of the opinion of the author—the following is all that is said on the subject :—

'He was soon called on by Charles to fulfil the conditions of the treaty which he had signed at Madrid. But he excused himself, alleging that promises made in prison were not binding.'—vol. ii. p. 36.

The pomp and circumstances of war are, we think, made too alluring in some parts of these volumes, and the heroes of olden time continue to be made the heroes of the present work. This is particularly exemplified in the notice given of Bayard. The Chevalier was a pure knight-errant, one of the last of the genus which Cervantes has so well and successfully ridiculed. His 'spotless honour and integrity' can scarcely, we should think, in the present day, protect him from being classed among the men-butchers of the world, whose only delight is in perpetual war, and whose only idol is 'glory.' We were surprised to find this panegyric on Bayard in the work before us.

'Nothing shows more strongly than the history of Bayard the beauty and dignity of virtue. His character sheds a lustre over a scene, which, in a moral sense, is, in general, gloomy; and the reign of Francis the First is more truly ennobled by the virtues of this one man than by all the king's fruitless victories.'—vol. ii. p. 56.

The character of Catherine de' Medici is well portrayed :—

'Catherine had great talents, but she had no enlargement of mind. Her whole thoughts centered in self. To acquire power and retain it, was the sole aim of all her actions. But even here her views were bounded; she never looked beyond the present moment, and forgot that there was a *future*; both as regarded this world and the next. Hence she was often entangled in her own nets. She looked upon deceit and dissimulation as wisdom and

policy. She never acted with sincerity, and her whole life was one continued tissue of artifices. . . . I should add, that though she had no good qualities, she yet had some great ones. She had a taste for literature, and encouraged men of letters. She loved magnificence, and promoted all ingenious and liberal arts; she had an uncommon degree of personal courage, and possessed such extraordinary evenness of temper, and so much self-command, that she never, on any occasion, lost her presence of mind. She was, by nature, cruel, and, at the same time, had a taste for all those gaieties and refinements of life which are supposed to have the effect of softening the disposition. She was both avaricious and profuse, and united in her character the most discordant and contradictory qualities that ever woman possessed.'—vol. ii. pp. 83-86.

The language of these volumes is usually perspicuous, and the meaning plain; there are, however, some exceptions: for example, the author talks of

'A clear understanding, but with its expansion hedged in by an opaque ignorance.'—vol. ii. p. 238.

The following sentiment is good, but rather overstrained:—

'Nothing, however, can justify a breach of parole; when a man's word is once given, no consideration should induce him to break it. The practice also of allowing prisoners to be at large, on giving their word that they will not attempt to escape, is so material an alleviation of captivity, that I hardly know how any man can do more injury to his fellow-creatures than by acting so as to discourage it.'—vol. ii. p. 434.

The remarks on the national character of the French, and the comparison between the peculiarities of that people and the English, are extremely well done—how much more rational than the summaries usually prefixed to books of geography.

'With regard to the inhabitants, it is of course difficult to give a decided character of a nation containing nearly thirty millions of people, but I should be inclined to think that they are in general a cheerful, light-hearted race, of feelings quick and impetuous for the moment, but not deep or lasting. And though many shocking acts of savage cruelty are found to disgrace the different periods of their history, these have, I suppose, been owing rather to the sudden ebullitions of unsubdued and selfish passion than to any habitual asperity of disposition. Indeed, I believe that in their common intercourse with one another, they are remarkably good-natured and kind-hearted.'—vol. i. p. 2.

'George. Well, now we have gone through the history of France, I am still as much puzzled as ever what to think of the people

'Mrs. M. I believe we may think of them as we think of ourselves, that there are good and bad people everywhere, and that all nations have their faults. . . .

‘*Mary.* And what are our faults ?

‘*Mrs. M.* To speak generally, I should say pride and arrogance in the higher classes, and dishonesty and drunkenness in the lower. The French, I believe, as a people, are far more honest and sober than the English. Horrible murders and robberies do sometimes occur among them; but petty thefts are extremely rare, and a dishonest servant is scarcely known.

‘*Richard.* Then pray what are their faults ?

‘*Mrs. M.* Ferocity and insincerity. I have heard it said, and though with much hardness, yet perhaps with some truth, that “the English steal and the French lie.” The title of the French to their part of this sweeping character of both nations, cannot, I am afraid, be altogether denied. On the other hand, I must acknowledge that the French, though passionate and cruel when irritated, are habitually cheerful and good-natured. Frederic the Great used to say, that “even misfortunes were lost upon them.” The real fact, I believe, is, that they take a vivid interest in the present moment, and are so wholly occupied with it, that they forget the past, and seldom look forward to the future.”—vol. ii. p. 486.

We are glad to find that these excellent little histories are deservedly popular. They cannot be too strongly recommended as adapted for the perusal of youth, while readers of more advanced age may find in their pages much that is novel and entertaining.

We confess we have been somewhat disappointed in the perusal of the ‘*New Children’s Friend* ;’ these volumes do not in general display that degree of judgment and talent, which might have been expected from a knowledge of Mrs. Markham’s previous works.

The arrangement of these tales is not good : stories adapted for children of six or seven years old are placed next to tales fit for adults. We think the parts of a work should be more in keeping, and that matter fitted for such various ages should not be thus blended together ; but if so heterogeneous a mixture is to be found in the same volume, it should at least be better classed. In the histories ‘scenes of cruelty and fraud,’ which unhappily abound in the records of both nations, are not dwelt upon, because they are ‘objects which it is hurtful to a young mind to contemplate.’ It is matter of surprise that an author entertaining this just opinion, should, in giving form to inventions of her own, split on that rock which she had before so dexterously avoided. The ‘*Scaman’s Tale*’ should not, we think, have found a place in this collection. It exhibits the commission of a crime, with all its dreadful accompaniments and consequences, and creates a sympathy with the perpetrator, instead of horror at the deed. ‘*The Diamond Ring*’ is likewise decidedly objectionable, and

although the English do 'steal,' we think that, under the circumstances related, the theft was scarcely natural, and the folly which failed to detect it was certainly most egregious. Neither has this story the merit of being well told: indeed, the dramatic sketches are very tame, and have little to recommend them. There is some spirit in the 'Beautiful Countess,' a new version of 'The Devil to pay;' but this merit scarcely renders admissible the transformation of the old farce into a fairy tale. The story of John Kettleborough is related with a great deal of wit and humour, and is very amusing, bearing evidence that the author has considerable power in this kind of writing.

Although upon the whole we certainly expected to find more merit in this collection, yet in many parts we recognise the writer of the histories, and find excellent remarks dictated by good sense, and a knowledge of character. For example:

'The amusements of life and its duties may well go hand in hand with each other. And when by experience and habit you shall have learned the true nature of both, it may be left to yourselves to decide which you will choose to prefer to the other, or from which you will derive the most real pleasure of the two.'—vol. i. p. 8.

'Though there is not anything perhaps in the profession of medicine of which we can make out so pleasant a picture as we can make out in some other professions, yet there is scarcely, I believe, any other calling which ever takes a faster hold of an intelligent and benevolent mind. To bring to bear on the relief of disease all those powers of knowledge and thought, of which education or discovery gives us possession, is known by experience to be one of the most gratifying of all human occupations or interests. People even see the good they do in this profession, and with more clearness perhaps than they can ever see it in any other, and even the clergyman himself has usually fewer opportunities than the physician of succouring the minds as well as the bodies of the sick and infirm, and of directing their thoughts to their eternal home.'—vol. i. p. 69.

'I can assure you, for your further encouragement, that by far the largest proportion of those who rise to stations of eminence, and even of the highest eminence in society, of those who adorn it by their agreeableness, and still more of those who make themselves useful in it, are not of those who are born clever, but of those who make themselves so.'—vol. i. p. 76.

'Punish no doubt sometimes we must, and we ought. It is even our duty to desire, for the sake of protecting the innocent, that punishment may overtake the guilty. But to take pleasure in punishment, in the punishment even of cruelty or of any other the most inexcusable or offensive wickedness, is a feeling of which I do not see we can ever approve.'—vol. ii. p. 159.

# SOCIÉTÉ DES PROFESSEURS DE LA LANGUE FRANÇAISE.

*Introduction aux Annaires de la Société des Professeurs de la Langue Française en Angleterre, Organisée à Londres, le 9 Juillet, 1831. Londres : Dulau et Co., 37, Soho Square.*

MANY of our readers are probably aware, from a notice in the last number of this Journal, that a society of French teachers has been lately established in the metropolis. It is the intention of the society to publish regularly an *Annuaire*, which shall contain original articles in the various departments of literature, with notices of books that have appeared in France and England during the course of the year. By way of experiment, we suppose, the society has just published an Introduction to the *Annuaire*, a small volume of 259 pages, containing a number of short pieces in prose and verse. It is principally with the hope of attracting more attention to the objects of the society, and gaining the co-operation of their fellow-countrymen in the provinces, that the society have thought it expedient to send out this little preliminary essay.

As we heartily approve of the objects of the new association, we recommend their first publication to the attention of all parents who are interested about the education of their children. A knowledge of one or two modern languages, and especially of French, is now not a thing of mere luxury for the use of the rich ; but an acquisition of indispensable necessity to all, who would claim the title of educated persons. And it is hardly to be doubted, that with better methods and competent teachers, the youth of both sexes might so far acquire a knowledge of this useful language during the ordinary routine of school education, as to be able to write and speak French with considerable ease and accuracy. As one of the principal objects of the society is to elevate the character of the French teacher, their efforts, whether successful or not, will deserve at least the title of honourable and praiseworthy intentions.

In addition to one or two articles in this little book well deserving perusal, the *Exposé du But de la Société* merits particular attention. It states distinctly a fact which ought to be continually repeated till it has produced some effect ; which is this—that while French forms one of the most common branches of education in England, there is hardly any country in which it is so imperfectly learned. This may be traced to two causes,—bad methods followed by indifferent

teachers, and a kind of blameable apathy both in parents and pupils. The system of bad methods is traced back by the writer of the *Exposé* to the period of the first French revolution, when hundreds of Frenchmen were driven from home, and found a refuge in England. To the credit of the emigrants, be it said, few of them disdained to gain a livelihood by any occupation however humble; and the feelings of the British nation, which, though often misdirected, are rarely wanting in generosity, prepared a ready reception for the unfortunate exiles. Many Frenchmen became teachers of their native tongue, and though among them may be reckoned some illustrious names, we may safely assert, with the writer of the *Exposé*, that comparatively few were qualified to become good teachers. While then the emigrants acted the part of honest men in endeavouring to earn a livelihood by the best means they possessed, and the English often accepted their services more through compassion for their misfortunes than esteem for their acquirements,—a system of instruction became established which we of the present day find, to our cost, to be a very bad one. Want of success produced indifference and want of zeal in the master; and the pupil, as well as his parents, learned to consider French merely as an *accomplishment*, a term by which we indicate that a thing has no value, though the usages of society forbid us to say so in direct words. Hence, French is *really* considered as a thing of very little importance in *most* school courses; though fashion requires *some* French to be taught, which with *some* drawing, and *some* indifferent Latin, form the principal accomplishments of many of our youths. How many parents are there among the middle and upper classes, at the present day, who would prefer their son acquiring the French language completely at school to the usual knowledge of longs and shorts? We believe the number of such parents to be very small, though we believe also that the rapid changes which our social condition is now undergoing, will soon increase the number by the strong argument of self-interest. Latin verses help people to get scholarships and prizes; and so far they have their value. But French, if well-learned, will give a man access to a vast fund of useful knowledge, and will be a word in his mouth with which he may visit almost every part of civilized Europe, and even America, with increased comfort and profit. Since Latin has ceased to be the medium of communication among students, and the common language of learning and science, it is some consolation that another tongue has, in some degree, taken its place, which will serve to perpetuate the union of knowledge and thought all over the world.

One important object of the society is to form a fund for the relief of members, who either through age or sickness are incapacitated from attending to their profession. It would appear almost needless to say anything on the value of such institutions when conducted on sound principles and with scrupulous integrity. We refer to the *Exposé* for a further detail of this part of the plan. We also recommend to the special attention of parents the article entitled 'Les Cousins,' as it will give them a little insight into the qualifications of a great number of French masters, and into the processes by which they are inducted into the important and responsible office of teachers. The following extract is from a letter, fictitious we presume as to name, but, doubtless, as to facts, of pretty general application:—

'On my arrival in London,' says the adventurer, 'I began to consider that I had left my own country and was now in a strange land, where I must bestir myself. My stock of money would not last long, and as I did not wish to eat the bread of others, it was necessary I should set about earning some for myself. All my embarrassment arose from not knowing what to do; but fortunately I met with an old military comrade, with whom I had served for some time. I informed him of my difficulty, and was immediately advised to turn French teacher, like most of my countrymen. I told him I knew nobody at all connected with the business of teaching, and therefore should probably find some difficulty in procuring employment; but this obstacle was soon removed by his offering to conduct me to a gentleman who, in consideration of a sum of money, would provide me with a place. This struck me as a good idea; I felt no embarrassment as to my qualifications, for I had taught fencing, and had been the dancing-master's assistant in our regiment: consequently I was not quite new at my occupation, having had a little experience in teaching. For you must admit, that it is the same thing whether you teach language or dancing. I went to the man of business, who raised no difficulties at all, and put no questions\* as to my qualifications (which, however, I perceive your society intend to do); I wanted a place, and he had several to dispose of. I paid him his money, and he informed me of a vacant situation. Armed with a note to the master from the man of business, I presented myself; and as I hardly knew a word of English, the worthy gentleman saw it was no imposture, and that I was really a Frenchman, and, consequently, the very thing for him. However, he gave me to understand that I was not to have any salary, but that I should serve him for six months, in consideration of having board, lodging, and wash-

\* Some school agents, we are told, examine candidates for vacant places. The examination in French by these Mecenases, if there ever is any, would form rather a good scene. An Englishman, or, perchance, an Irishman, with the usual stock of French, examining a newly arrived Frenchman with the ordinary quantum of English!

ing; after this he was to give me fifteen guineas a year, and he promised further to raise the terms if he was satisfied with my conduct. This arrangement rather disappointed me, I must confess, but I was obliged to submit; I was told it was the rule in schools not to give any money to beginners.'

For the sequel of the Frenchman's adventures we refer to the original.

Though we must approve of the design of the society in publishing an *Annuaire*, we feel somewhat doubtful as to the success of their undertaking, should their next publication be on the same plan as the present. A well-written *Annuaire*, containing some useful information on France, together with judicious critiques on the best works, particularly those connected with education, that have lately appeared, might have a chance of sale even among English readers. Indeed, we doubt if any considerable number of copies will be sold, unless the society can contrive to interest Englishmen, who wish to know something about France and her literature, as well as Frenchmen settled in England. For this purpose two things would be necessary—articles of more solid information, not to the exclusion of humorous pieces, if the society should be fortunate enough to receive any; and a diminution in the quantity of poetry. Should a reasonable sale be secured for the *Annuaire*, it will enable the society to pay their contributors, without which arrangement their *Annuaire* will languish, like all other unpaid and ill-paid periodical publications.

#### NEWMAN'S ENGLISH AND HEBREW LEXICON.

ספר מלים, *an English and Hebrew Lexicon, composed after Johnson's Dictionary, containing fifteen thousand English Words, rendered into Biblical or Rabbinical Hebrew, or into Chaldee.*\* To which is annexed a List of English and Hebrew words, the Expressions and Meanings of which appear to be the same in both languages. By Selig Newman. London: printed for the Author, and sold by Longman, Rees, Orme, Brown, and Green, Paternoster Row; Hatchard and Son, Piccadilly; and J. Nisbet, Berner's Street, Oxford Street, 1832.—8vo. pp. x. 408.

בשנת כ"א אָהֶפֶה אֶל עַמִּים שָׁפָה בְּרוּרָה

[Zephaniah iii. 9. The sense of this motto is:—‘Quia tunc convertam ad populos labium purum.’ If the larger characters of this motto taken as numerals are summed together, we have the year of the Jewish æra.]



A STRIKING disproportion often exists between the knowledge attained by students of the facts relating to the construction and idiom of the Hebrew tongue, and the knowledge they acquire of the language itself. Many learned divines and Hebrew scholars are well versed in the controversies upon the vowel system, the uses of the accents, the original forms of the consonants, the conversive vau, and the various disputed points of the grammar; but comparatively few can read the Old Testament in the original with the facility of a clever school-boy reading his Cæsar, Nepos, or Xenophon.

This partial and imperfect knowledge is chiefly attributable to the general neglect of writing Hebrew, the practice of composition being in every language the means, not only of obtaining accuracy in the expression of our thoughts, but also of acquiring facility in reading and translating. We may infer from the writings of Sebastian Munster, who lived during the Reformation, that in his time the Hebrew was more accurately studied, for he carried on a correspondence in Hebrew with his Jewish and Christian acquaintance, and translated the book of Tobit into Hebrew. According to David Gans, author of the *Tzemach David*, the style of this translation indicates that it was not made by a Jew, but undoubtedly it is better than the average compositions of modern Hebraists.

In order to facilitate composition in Hebrew, the great lexicographical works of Pagninus, Brixianus, and Calasius, were provided with copious Latin Indexes. To Buxtorf's *Lexicon Manuale*, and to the last edition of Simonis' *Lexicon Manuale Hebraicum et Chaldaicum*, by Winer, indexes are also added, which may serve instead of a Latin and Hebrew dictionary. The second edition of Gesenius's *Hand-Wörterbuch* has a German Index.

In Germany, where, since the time of Reuchlinus, the Hebrew language has been more studied than in other parts of the globe, various lexicons have been published for the assistance of beginners in the composition of Hebrew sentences, such as the *שלוש לשונות*, or *dictionarium trilingue in quo scilicet Latinis vocabulis, in ordinem alphabeticum digestis, respondent Græca et Hebraica; Hebraicis adjecta sunt magistralia et Chaldaica; opera et labore Sebastiani Munsteri congestum*. Basileæ 1530, fol. In modern times two German and Hebrew dictionaries have been published at Leipzig, one by Schröder, in two volumes, 1822 and 1823, and another by Elwert in 1822, and an Italian and Hebrew vocabulary has been published under the title of *מענה הלשן*, ossia *Vocabulário compendioso Ebraico-Italiano*, compilato dal Rabbino Anania Cogen. Parte prima e sec. 1811.—Parte

terza, ossia Indice che serve in vece del Vocabulario Italiano-Ebraico. Reggio, 1812.

The existence of these lexicons proves that the utility of such works is acknowledged by *some* linguists, who, contrary to the opinion of many, maintain, that if the dead languages are to be read, they must sometimes be written.

The first sentence of Mr. Newman's preface,—‘The following work claims the merit of originality,’—seems to indicate that he was unacquainted with the above works; but he states at the conclusion, that the **יהודה בן זאב אוצר השרשים** afforded him excellent materials for the construction of his work. This treasury of the roots by Jehuda Ben Zeb is a Hebrew and German, and German and Hebrew dictionary, published at Vienna some years since in 3 vols. 8vo.

Considering that the student's success depends, in a great degree, upon the practice of writing exercises, or of composing in the language, and it being allowed that the English and Hebrew vocabularies, by *Frey* and *Levy*, are so very defective, that they are almost useless,—it must be obvious, that Mr. Newman has rendered an important service to the students of Hebrew, by compiling this dictionary. The manner in which he has executed the task will be better understood by the following extracts from the introduction to his work.

‘Verbs, being generally considered as primitives, have (with some few exceptions) been placed before the other parts of speech.

‘Where a word bears a variety of meanings, and is differently expressed in Hebrew, that difference will be found particularly pointed out at first: as, *Abiding*, see *Abide*.

‘Things which have only of late come into use, or are of recent discovery, and therefore can have no term in Hebrew, such must be described by their particular name in English, as also in Hebrew by the general term of the class to which they belong, as for *coffee*, must be said **פול קאפע** *coffee-bean*, or **פול המכונה קאפע** a bean called *coffee*. For *tea*, **עלי טי** *tea-leaves*, or **עלים המכונים טי** a bean called *tea*. For a *pound weight*, (the standard weight of the Hebrews being now unknown), **משכל פונד**.

‘A dash coming in the place of a word, will accordingly be repeated as often as the same word would be repeated, and also for as many words as are to be supplied: as Adverb,—ial,— — **של** *בדרך תאר חפעל*—ially,— — **של** *בדרך תאר חפעל*.

‘The particle **של**, which has only been made use of as a sign of the genitive, may generally be omitted and substituted by the sign of regimen; thus biblical knowledge is expressed by **ידיעת קדש מקראי קדש** without **של**.

‘As a number of compound Hebrew words, used to express one

English term, will frequently extend from one line to another, the pause must not be lost sight of: for if there is none annexed to the last word of the first line, that word must be read together with the first of the next line: as—

Clothier

עושה בגד צמר

‘An imperfect tense, noted in English as being irregular, if regular in the Hebrew, is omitted, as it must be formed according to the rules of grammar.

‘As a verb may convey different ideas by the different prepositions annexed to it, they must be noticed whenever they occur.

‘The plural is especially set down where it is irregular. The root is given wherever the word is defective, unless it appear in one of the words under the same head. The Chaldee and Rabbinical Hebrew have only been inserted either for such words as have no term in Hebrew, or are most commonly expressed by the former.’

Such is the description given by Mr. Newman of the method of lexicography adopted by him; whereby much matter is compressed into a narrow compass, without any diminution of perspicuity. His principles are well adapted for the compilation of a dictionary, by the aid of which the Hebrew student will be enabled to translate with facility a living into a dead language.

We regret to observe that systematic preference has not always been given to biblical expressions or classical Hebrew, rather than to Chaldee and Rabbinical terms, notwithstanding the more general adoption of the latter by modern writers.

Before proceeding to exemplify Mr. Newman's method by an examination of some of his articles, it should be observed, that in a dictionary which is obviously intended to enable the student to write in a dead language, many of the scientific improvements in lexicography, which form the chief distinction between a lexicon and a vocabulary, cannot be introduced—such improvements, as transition from the primary to the derivative and secondary meanings of words, or the distinction between the real meaning and the sense in which they may occur in some of their various combinations, and in arranging the explanations given, from which it may be perceived how it happened that the various shades were introduced into the meanings of words.

But as it is not probable that any one would read Latin, Greek, or Hebrew articles, on English, French, or German etymology, so it is reasonable to suppose that if any question were to arise concerning the propriety of an English word or phrase, Johnson's, or some other standard English dictionary, would be consulted, and not Newman's, or any foreign work.

In an English and Hebrew lexicon, the English words being intended only to serve as guides to the corresponding

Hebrew expression, no explanation of them should be expected, as none is intended to be offered; on the contrary, in a Hebrew and English, or Greek and English lexicon, the Hebrew and Greek words are the very substance to be analysed and explained. Therefore it is obvious that a kind of lexicography will be required for the composition of a dictionary which explains the words of a dead language in a living tongue, differing entirely from the method of composing a work, which would assist a student to translate from a living language into a dead one. A work of the latter kind (as v. c. an English-Hebrew dictionary) does not admit many improvements, which works of the former kind either have received or still demand. We caution the reader against committing an act of injustice, by following here, without modification, the same principles as have been in a former number justly applied in reviewing the lexicographical works of Donnegan and Dunbar. Some might be induced to commit this injustice by the words of the title-page, *after Johnson's Dictionary*, but these words cannot mean that all the words in Johnson are rendered into Hebrew, much less that Johnson's definitions and illustrations are exhibited here in Hebrew.

Mr. Newman does not mention his authorities. His work would become more valuable if he would embody into his Dictionary the whole compass of the biblical language, and if he would point out the authorities for the more modern expressions, which should, if possible, be collected from the earliest Hebrew writers; after these the cognate dialects should be consulted, and only when none of these sources furnished adequate terms, should new expressions be framed after the analogy of the Semitic languages. But the Chaldee is the only cognate dialect which Mr. Newman has consulted. There should have been given also some short hints concerning the flexion of irregular Hebrew words and occasional references to a grammatical work.

We will now proceed to examine some of the articles. On the first page we have—

Abbey, (for men) **בֵּית הַמִּתְקַדְּשִׁים וְהַכְּרוּשִׁים מְאֻשָּׁה**

Abbot, — — — **מְשַׁבֵּט אֶב** Abbacy; — — — — **מְשַׁבֵּט אֶב**

Abbey, (for women) **בֵּית הַמִּתְקַדְּשֹׁת וְהַכְּרוּשֹׁת מְאִישׁ**

Abbes, (*of course intended to be Abbess*). — — — **אֵם R. אִמָּה**

These four articles stand in the same order of succession as transcribed. We know not how to account for the deviation from strict alphabetical order in the words, which is manifest in various places; for instance, p. 299, *refuse* before *refusal*; and, on pages 149 and 150, *franchise*, *frank*,

At the end of the volume is added a collection of English and Hebrew words, which have a manifest resemblance in sound and meaning, and are mostly taken from Parkhurst's lexicon. This collection is intended to fix the meaning of Hebrew words in the learner's memory, and to entertain him by the discovery that many words are preserved in his language from the primitive tongue. The similarity in meaning and sound of these words is indeed striking; but they are few in comparison with the number which might be collected from cognate dialects. This collection is also less numerous than the *Fasciculus Vocum Lapo-Hebraicarum*, by Olaus Rudbeck. See Wolf. Bibl. Hebr. ii. p. 639—648. The comparison of *symphony* with the Chaldee סומפוניא is out of place, since both originate from συμφωνία.

These remarks, though few, may perhaps be sufficient to prove, that the reviewer has attentively examined the work, and has purposely selected those articles to comment upon, which appeared to him to admit of most improvement. Notwithstanding the errors brought under review, it must be acknowledged that Mr. Newman has rendered an important service to the students of Hebrew literature, by the compilation of so valuable a work; undoubtedly the best of its kind existing in the English language. The former attempts of Frey and Levy scarcely deserve to be mentioned in comparison with it. This statement, it is hoped, will obviate any prejudice which possibly might be imbibed by a casual reader of this review, against a work at present unequalled, and which has, without doubt, cost the author many years of close application and study. The book is well printed. A few unnoticed errata, as *Monastery* for *Mopastery*, will not mislead an attentive reader.

#### PHENOMENA OF NATURE.

*Phenomena of Nature, familiarly explained.* A Book for Parents and Instructors, and especially adapted to Schools. Translated from the German of Wilhelm von Türk. Effingham Wilson, Royal Exchange. 1832.

IN the First Number of this Journal, in a note to the Review of the Lessons on Objects, appears the following recommendation of the original work of Von Türk:—

‘ Its object is to bring before the young pupil, in a familiar manner, the different phenomena of nature. It presents a variety of subjects for the child's consideration, the knowledge of which is useful, and besides, admirably calculated to draw out his powers of observation. A translation of this book would be an acceptable present to parents and teachers.’

In this opinion of a contributor, we cannot entirely coincide, owing to some very singular blunders and whimsical theories which are found in the original work. These a translator might have rectified, and would thus have done useful service ; as, in that case, we could have approved both of the plan and execution. Our object at present is to notice the translation, so called, which actually *has* appeared, with the above-cited note in the title-page. Against the translator we prefer an indictment of three counts,—firstly, that he, not having the dictionary before his eyes, but being moved and instigated by a bookseller (we suppose), did willingly, and of malice aforethought, perpetrate one translation from the German, he having no knowledge of that language ; secondly, that being ignorant of natural philosophy, he translated a German book on that science ; and, thirdly, that he put into his title-page the note above-mentioned, thereby, as far as in him lay, doing that which had a tendency to bring our Journal into contempt. On each of these counts we doubt not to obtain a verdict ; and we hope the end of this misguided translator will be a warning to all who attempt that of which they are incapable, not to link us to their productions in a way which will render it imperative upon us to expose them. To show that our language has not been too harsh, we will refer to page 21 of the translation, where we are told, ‘ a *cubic* or *square* foot of water weighs *seventeen* pounds.’ If the translator had been a drawer of water, he would have known that a cubic foot of water weighs more than half a hundred weight ; and had he been a German scholar, he would have seen that ‘ *siebenzig* ’ is *seventy*, and would not have confounded it with ‘ *siebzehn*,’ *seventeen* ; and had he been a man of proper information, he would have been aware that the German pound, or, rather, the various German pounds, differ from the English avoirdupoise, and should be turned into English pounds. We admire his *cubic* or *square* foot. The original \* runs thus :—‘ Ein cubic-fuss wasser wiegt ohngefähr siebenzig pfund.’ The translator says in the same page—

‘ A cubic foot of water weighs *seventeen* pounds ; the weight of the pine-wood, compared with that of the water, is as the two numbers 550 and 1000 are to each other—that is to say, the water is 450 times heavier than the pine.’

The important discovery which we have announced in italics is altogether the property of the translator.

We now proceed to give a few extracts from the translation, clearing the author wherever we can, but blaming the

\* The original mentioned throughout this article is one published in 1818. We should have noticed the translation as soon as it appeared, had we been able to procure the original.

translator for every error, as much as if he had written it himself, since he ought to have known more before he attempted such a work. 'Everything that occupies space is a *body*. Hence it follows that every body occupies a space.'—p. 3. A little good logic is never amiss, even in a translator; everybody who translates a German book may be an author, but it does not therefore follow that every author translates a German book. After having made the pupil observe that he cannot break an iron bar, the Master says, 'The more resistance we find in a body when we attempt to divide it the harder it is.'—p. 4. From this, by scratching iron with glass, it is proved that glass is harder than iron. We suspect, however, that the first is the more easily broken of the two. Chalk and lead are dipped in water; the lead is pronounced most *solid* because it absorbs least water, and *therefore* most heavy.—p. 5. This is quite a new definition of weight. At the end of the second section the translator has added a bit of his own, beginning, '*Fluid bodies move; solid bodies are immoveable.*'—p. 6.—MASTER. If we wish to point out any particular part of the side of a mountain, we name it from that quarter of the heavens which it faces—what therefore should we call the side facing the *south*?—CHILD. 'The *northern* side of the mountain.' Though we do not entertain a very exalted opinion of Wilhelm Von Türk's philosophy, we must do him the justice to say, that this unique blunder is due to the ingenuity of the translator. The original has 'southern' where the translation has 'northern.' Passing over many little things of this species, we come to page 16, where we find that 'Smoke is nothing more than the accumulation of the *watery* parts of the wood;' and also that, when soup or vegetables are placed on the table, 'steam or smoke rises from them.' The German of this is rather ambiguous, the word used for smoke also signifying vapour. 'Ice occupies a smaller space than water.'—p. 17. In page 18 a syphon experiment is made to prove the tendency of fluids to find their level. 'Water is entirely composed of *transparent little balls*, so small that their shape cannot be distinguished by the naked eye, though *with a magnifying glass they become visible.*'—p. 19. We assure the reader that we are not jesting; this is actually in the translation, and in the original also, with this exception, that instead of 'transparent little balls,' Von Türk says, 'nothing but little balls,' or 'mere little balls.' 'In the sea no ray of light can pierce to the depth of 618 feet\*. At a greater depth it is, of course, darker still'—p. 20, that is, darker than no

\* The original is 680. The translator has confounded *achtzig*, 80, with *achtzehn*, 18.

light at all. In the original, those words mean 'quite dark,' which the translator has rendered 'darker still.' In illustration of the springs which deposit copper or iron by precipitation, the child is told to put a piece of iron into water, and of copper into vinegar, and the oxides so produced, which are called 'detached iron,' and 'detached copper,' are supposed to be analogous to the phenomenon just cited.—p. 24. The following sentence (page 24), our reader may explain if he can. After saying that water has only a very slight degree of compressibility, it is stated that 'machinery has been *therefore* so directed, as to turn the resistance of water to some use—as, for example, in compressing, so that *it* occupies half the space it did before. Hence it arises that water expands so much the more; this natural property is assisted by art through the means of heat.' In justice to the author, we must here let him speak for himself:—

'It has been discovered by experiment, that water can scarcely be compressed  $\frac{1}{25000}$ th part. On this principle machines have been constructed in which this resistance of water is turned to use: as for instance, in compressing a piece of *oak*, so that it shall occupy about half the space it did before. On the other hand, water admits great expansion, which is effected both in natural and artificial processes by means of heat.'—'The rain is sometimes so violent, that it appears as if the clouds were falling upon the earth. A large quantity of water produces a flood.'—p. 28.

This, which has been entirely misinterpreted by the translator, refers to a phenomenon witnessed in Silesia, and we believe elsewhere, and should read as follows: 'The rain is sometimes so violent, that it appears as if the clouds were falling upon the earth; for so much water comes at once that floods arise; this phænomenon is called *wolkenbruch*\*.'

'The fall of an avalanche causes the air to expand.'—p. 30: this is certainly not the meaning of the original. 'The separate crystals of ice occupy more space than the water which formed them. In large masses, however, ice occupies less space than water.'—p. 32. How this can be, we are not told. 'Some springs convert *iron* into *copper*.'—p. 36. An explanation of the action of an oar: 'The water is pushed forward by the *weight* of the oar; the water which is immediately *below* rises into the empty space, and thus a little stream or current is continually kept up, which carries with it everything which is swimming upon the surface. Hence boats and vessels are moved by oars, &c.'—p. 52. The original has this, with the exception of the word *below*.

We pass over many strange assertions, to come to what

\* Cloud-breaking.



seems to be a pet mistake, the sole invention of the translator, and therefore deserves some distinction. It is said (page 80) that 'three principal gases have been discovered; vital air or oxygen gas, fixed air or carbonic acid, and hydrogen or azotic gas.' The original is 'hitherto *four* simple gases have been discovered, oxygen, hydrogen, carbonic acid gas, *and* azote.' The translator has even got a chapter headed 'hydrogen or azote,' though the original has only 'azote.' For the following theory the author is responsible. 'It is at least possible, and even probable, that air is very nearly allied to water—perhaps it is one and the same body;' and also for the following: 'oxygen is changed by the action of fire into water.'

Before we compared the two books, we expected to find all the blunders of the translation in the German work. This, however, is not the case; as far as we have examined, we have found that all those which are distinguished by the most outrageous absurdity, are the property of the learned translator. At the same time Wilhelm Von Türk is evidently not competent to do that which he has undertaken, and his book contains both great blunders and very unintelligible explanations. Differing, therefore, in opinion from the gentleman, whose inauspicious note has caused this article, we recommend all translators to abstain from touching the book of Von Türk, at least till they have learned the difference between hydrogen and azote, and cubic and square inches. To any one who possessed these qualifications, we presume our recommendation would have been unnecessary.

It would have been a waste of time to examine every part of the original, in order to see if the absurdities of the translator are there also. What we have produced is amply sufficient to warrant our saying, that, while the original contains mistakes which render it quite unfit to be used, the translation is the most marvellous specimen of ignorance that we ever met with.

#### LATIN PROSODY MADE EASY.

*Latin Prosody made Easy.* Third Edition. By John Carey, LL.D. London. 1819. Longman, &c. 12mo. pp. 144. Price 7s.

So much time has been wasted by the learned,—so much trash, we had almost said, has been written upon the subject of prosody, that some apology is due to the reader for venturing upon such ground. But it is the very dissatisfaction with

the present views upon prosody that has induced us to bring the subject again under notice, with some hope of freeing the question from the trammels which now fetter it, and inducing others to make the attempt, at least, of investigating the subject upon principles more rational and intelligible.

The rudest nation has still some perception of harmony; and though an uneducated ear may not be able to analyse the feeling which is excited, or to determine any law in the causes which produce that effect, it is still qualified to ascertain the fact, whether any given combination of sounds is pleasurable or not. And it is not a very strong position to assume, that if, in any age or any country, any form of melody has been highly gratifying to a considerable portion of a nation, that same form of melody would also be appreciated to a considerable degree by any other people of any period. It is true that the ear may be so highly educated as to understand and take pleasure in a species of music, that to vulgar ears is without meaning or beauty. But a national taste for music does not and cannot depend upon the few that are so favoured; if this doctrine be true, it seems to follow, that in nearly all questions affecting the metrical laws of the Greek and Latin poets, one of our best guides, if not the very best, is our own notion of what is pleasing. On the other hand, if this principle be disputed, then we shall be not only deprived of every satisfactory criterion that can be applied, but we are confessedly engaged upon a subject that can lead to no useful result. If the melody of ancient verse is no longer melody to *our* ears,—if its life has fled from it, we are only digging for a skeleton, or, rather, a number of scattered bones, which can give no feeling of pleasure. But, in fact, the laws of melody, as of every thing that depends upon physical causes, are the same for ever. What was gratifying to the hearers of the Homeric verses would in general still be gratifying to ourselves, if the true pronounciation were preserved; and we may be perfectly sure, that we have made but a very slight approach to that true pronounciation, until there results from it a melody that is pleasing to the untutored ear. For in a point of this kind, more reliance may be placed upon the natural feeling of a clown than on the taste of a Hermann, which is easily deceived, for the very reason that it is educated. We have no doubt that many an Eton school-boy has been so trained by eternal repetition to his own pronounciation of the Horatian metres, that were Horace himself to rise from his grave and repeat them, the boy would be offended at the annihilation of his preconceived melody. So repeatedly have

the very faults of his pronunciation been hummed and hummed, that his fancy has at last converted them into beauties.

In the very threshold of the subject of ancient metres there occurs the grand dispute whether they depend upon accent or quantity, and additional disputes also about the definition of those terms. It has, indeed, generally been contended, at least in England, that quantity alone was the determining principle in ancient verse, and this being assumed, the question has been asked, what then was the use of accents, or why should the marks that are employed to represent them be retained? a question to which no satisfactory answer has or can be given by those who consider that quantity alone is to determine the true pronunciation. That accents serve to distinguish words is a reason so utterly inadequate that it surely cannot satisfy the most uninquiring school-boy. In Germany, we are aware, there are those who really believe that they observe both accent and quantity in their pronunciation of Greek verse. Thus Matthiæ observes:—‘These two considerations must be combined in the pronunciation, and it is equally incorrect to pronounce merely according to accent, as *ānthrōpōs* (*ἄνθρωπος*), *Hōmērūs* (*Ὅμηρος*), or merely according to quantity. In German,’ he adds, ‘the pronunciation is nearly the same as in Greek, with accent and quantity both;’ and he then represents with musical notes what he conceives to have been this pronunciation. The English editor, however, honestly observes, ‘whether this musical diagram may accord with the inflexions of a German voice in common conversation I cannot say, but *we* have nothing akin to it;’—and, indeed, it may be strongly suspected, that the author’s imagination had misled him; for we find one of his countrymen (Dr. B. Thiersch), in a little essay on the nature of Greek accent, explicitly declaring, “*Mihi quidem invenire hucusque non contigit, qui secundum accentum pronunciantes syllabarum mensuram servarent.*” Hermann, however, is another who appears to contend for the possibility of combining both; but the word *ἄνθρωπος*, given by Matthiæ, and all of the same form, must, we think, continue to be a stumbling block to such as are of this opinion; and it is the more remarkable, that the Leipzig professor retains this notion, because his own theory of Greek accent, as laid down in his *Essay on Greek Grammar* (pp. 60-65.), leads, as he himself states, to the very same result which every one would expect, *viz.* that a word with a long penult cannot be accentuated on the antepenult. And it is only by doing violence to his theory that he can bring *ἄνθρωπος* within the range of it. His

concluding words are, 'Itaque ἀνθρωπος parum recedit ab eo quod esset ἀνθρωπος, sed mediam tamen productionem ultima habet.' But while he maintains this theory as to Greek, it would appear that his notion of Latin verse is different, for, instead of contending for the combination of accent and quantity in the Roman poets, he distinctly says that the Romans had two species of poetry, one depending solely upon accents, as in the German language; the other introduced, he says, by Ennius, with the hexameter verse. Thus it would appear that there are three species of poetry, one depending upon quantity alone, one upon accent alone, and one uniting, in some not very intelligible combination, both accent and quantity. This we do not and cannot believe; but while we feel altogether certain that the Germans have failed in their attempts to determine the metrical pronunciation of the ancients, we do not pretend to have solved the difficulty ourselves. We will venture, however, to make a few remarks, which, though far from being satisfactory in all points, seem to be based on right principles, and may, perhaps, lead others who have more leisure to deduce the consequences that arise from them, to try the validity of those consequences. In English poetry, for we shall adhere to the rule of trying that which is unknown by that which is known, it is generally allowed that the versification depends upon what we call accent. Whether this power, going under the name of accent, is measured by the duration of time employed on a given syllable, or by a more elevated tone, or, lastly, by a greater intensity of sound, we shall not say, simply because we believe all these three principles are often combined in it. But we repeat, that whatever we may define accent to be, we all know practically what is meant by it in our own verse; and our object is to examine how far a similar principle governs the metres of Greece and Rome.

The laws of accent in our own language seem to be that one of the three last syllables of a word must have an accent, and this principle is acknowledged by the grammarians of both the ancient languages. Of these accents we have examples in *plén-tif-ful*, *in-vén-ted*, *con-tént*, *beau-tif-ful*, *beau-ty*, *re-bú-ke*. In the three last the power seems to reside in the vowel sounds; in the former, it appears to be more connected with the consonants. If there was any object to be served by assigning different names to the two cases, we should perhaps not use the old terms in a new sense, if we were to call the accent in the first three words the *acute* accent, in the last three, the *circumflex*. But, in truth, to multiply names without an object is mere pedantry, and we will simply use

the term accent. The main difficulty, then, in our inquiry is to ascertain the accent of the different words in Greek and Latin; and here we must hold out a caution against the supposition that the marks of the Alexandrine school are to be received as the accents of the Greek tongue through all ages. It is a principle in philology that can never be too strongly dwelt upon, that in language, as in everything else, time is invariably working changes. In our own tongue we are all aware that the most extensive changes have quietly worked their way since the time of Chaucer, of Shakspeare, and even of Milton. In Latin, too, the accent of words as well as the written form, underwent many alterations between the times of Ennius and Juvenal. But, in the Greek tongue, of which we now possess a series of writers extending over a space of nearly three thousand years, we may naturally expect to find the differences more strongly marked. But these very changes are themselves subject to certain general laws, one of the most important among them being the tendency to abbreviation of all sound, which itself is only a particular instance of a still more general law, that man always endeavours to economize his labour. This abbreviation appears in the suppression of consonants, the shortening of long vowels, and the blending together or omission of those that are short. To say that, in process of time, the accent of words is gradually removed farther from the end, is only another way of expressing the same result. Let any one take the poetry of his own or any other language for examination, and he will find the truth of these positions. The texts of Shakspeare and of other old writers have been so altered by modern editors to suit the existing notions of orthography, that care must be taken not to mistake the innovations of the ordinary texts for the real composition of these writers. For a purpose of this kind it is essential to refer to the early editions. In the same manner, it is found in the Greek tongue that the prosody of Homer, of the tragic writers, of the comedians, &c. have all their points of difference from one another, and this not merely in the selection of their metres, but also in the accent or quantity (call it by either name) of individual words. But though this truth is generally allowed, there has been a common error, as it appears to us, in referring this variety to the nature of the compositions instead of the age in which the authors wrote. A word is said to have such a quantity in epic poetry, another form, they say, is preferred by the tragedian; and, in comedy, it is laid down without any pretence of explanation, that another form of pronunciation prevails. This error, if

we may presume to call it so, has arisen, no doubt, from the accident of certain periods having been fertile in the production of particular kinds of literature. We have no doubt that Homer really wrote the language as it was spoken by those among whom he lived; and in the same way the first tragedians and comedians wrote in the dialect of their times. In aftertimes, indeed, the fame of the Homeric writers, and the general intimacy of every educated Greek with them, led a race of imitators to adopt the antiquated language with the antiquated accent of the great national poems in barbarous connexion with the language of their own age, much in the same spirit in which the verse-makers of our schools string together patches from Virgil with their own bits of bald Latin, and call the compound Latin hexameters. If the writings of Apollonius of Rhodes were thoroughly intelligible to any of his countrymen, it was only to those who were intimate with the Homeric poems. But so deeply fixed in the minds of the Greek rhetoricians was the notion that the language of Homer was only the language of epic poetry, that the honest old traveller Herodotus is actually charged by Longinus and others with the heinous offence of writing in a style too Homeric and poetical. How sadly surprised would the traveller have been, if, with a fate worse than the old gentleman in Molière's comedy, he had suddenly been informed that he had been writing poetry all his life without knowing it! But Longinus and his friends could not conceive that a Greek who lived at a period nearer to that of Homer than to their own, was not unlikely to speak a language in some respects approaching the Homeric form. Again, as the Homeric poems became the foundation of a so-called epic language, so the early tragedians appear to have been a fruitful source for the later tragedians to draw from, though, of course, here too the great bulk of the matter must have been original, with a few *purpurei panni* stitched in to give the piece an antiquated and therefore dignified character. We have the authority of Aristotle (Poet., c. xxii.), if so simple a point requires any authority, that the language of the tragedians was not always the language then used in conversation.

But our business at present is only with that part of the language which concerns accent or quantity, and it will not be difficult to find evidence in support of our view. One of the most marked changes appears in the quantity of those words in which a vowel, itself short, is followed by an ordinary consonant and a liquid. Such syllables, it is well

known, are for the most part long in Homer, in the Attic tragedians not uncommonly short; while, in the old comic writers, except in two or three of the combinations, such syllables were always short. Again, Hermann has pointed out the successive changes in the pronunciation of *Οἰλεὺς*, which has always three syllables in Homer, but two in Euripides, while in Lycophron it is written *Ιλεὺς*. Other examples are *ὄφης* or *ομφίς*, *Il. xii. 208*; *Ἀσκληπίου*, *Il. ii. 731*; *ανεψίου*, *Il. xv. 554*.

This Protean nature of language renders it a hopeless task to endeavour, by any rules of orthography, to fix the form of a language. It was useful for a time to adopt the long vowel symbols *ω* and *η*; yet even these ere long became the mere monuments of former power, so that at the present day, to use the words of Dr. B. Thiersch, ‘*Inter o et ω nihil est discriminis; sonus idem, signum duplex.*’ Thus, at the present day, the very word in dispute, viz. *ἄνθρωπος*, though written as by the ancient Greeks, is, in pronunciation, a perfect dactyle, *ἄνθρωπος*. In the Grecian orthography for Latin words we find further evidence of this change, evidence too that is the more valuable from its belonging to a period when the Greek language is commonly supposed to have existed in some degree of purity. Thus we find the *u* of the Romans, even though short, generally represented by the Greek diphthong *ου*, which therefore was no longer the symbol of a sound necessarily long. *Κόμητες* too, with the accent on the antepenult, was their form corresponding to the Latin *comites*. Still further and stronger evidence is afforded in a class of words which naturally gave some trouble to Hermann, as the supporter of the accentual system of the grammarians, we mean *ὑπεργηγῶς*, *βαθυγῆγῶς*, &c., which the grammarians distinctly state had the acute accent on the antepenult, and this too in direct violation of their own laws, which declare such a position of the accent to be incompatible with a long final syllable. The difficulty to us, however, arises from the length, not of the final, but the penult syllable; and our solution of the difficulty is, therefore, simply to consider the *η* as having lost its power, so that the metrical power of these words would be something like *ὑπέργῆγῶς*, *βαθύγῆγῶς*, &c. *Γερας*, *Γερων*, *Γεραῖος*, *Γραῦς*, are all connected with *γηρας*. When the grammarians confined the accent to the antepenult, they meant the third among the syllables that were pronounced, not of those that were written, as Hermann himself points out in the nominatives *Μενέλαος*, &c. Exactly in the same way among the Romans, (who had the same law for limiting the accentual

syllable), a word of the form *mulieri* had the accent on what many would call the fourth syllable; but which is the third as the word is *spoken*: viz. *múlieri*, i. e. *múlyeri*.

The period at which the accentual marks were adopted as an aid in pronunciation, we believe is matter of dispute; it was, however, undoubtedly after the period when the Attic drama flourished; and as it must have been intended chiefly for the aid of foreigners learning the language, or rather for the purpose of maintaining some kind of consistency in the pronunciation of the widely scattered members of the Greek nation, it was of course adapted to the pronunciation of the day, not to the language as it existed in earlier times. If then at this period *ἄνθρωπος* was marked with the accent on the first syllable, we can consider it in no other light, than that the word had already changed its sound from *anthrópos* to *ánthrōpos*, a pronunciation which, we repeat, exactly accords with that now used in Greece, though they still retain the old orthography. That the written symbol should thus survive the existence of the power it was originally intended to represent, is a fact which has its parallel in every language. Thus in our own, the words ending in *our*, as *honour*, &c. derived from the Latin through the old French, had, we may well suspect, the diphthong in the second syllable to represent an accentuation on that syllable, corresponding to the penult in the oblique cases of its Latin parent *honóris*, &c. This accent, however, has long been transferred to the first syllable, and we are only now beginning to adopt the *now* more suitable orthography *honor*. To adopt this form, by the by, simply because the Latin is so written, is, we agree with the writer in the Philological Museum (p. 648), indefensible; but it is scarcely 'affectation' to adapt the forms of words in some measure to the standard of pronunciation. In the Latin language we might, as far as the more confined limits of its existence admit, trace the same gradual process of change, until at last, towards the end of the third century, the name of dactyls was given to such verses as the following of Commodianus:—

• Præfatio nostra viam erranti demonstrat ;  
Respectumque bonum, cum venerit seculi meta,  
Aeternum fieri, quod discredunt inscia corda.  
Ego similiter erravi tempore multo  
Falsa prosequendo, parentibus insciis ipsis.

• Abstuli me tandem inde, legendo de lege.—See B. Thiersch on Greek Accent, p. 8.

And if any others of the same date wrote, as many did, in a metre more like that of the Augustan age, we fully agree



in the observation of the German essayist, that they followed '*neque morem sui ævi neque sermonis vulgaris indolem.*'

We have in the above remarks spoken more fully of the Greek than the Latin language, partly because the remarks we shall presently have to make in more immediate reference to Mr. Carey's work, will afford us many opportunities of exhibiting the same principles in the varying structure of the Latin language, and partly because more attention has hitherto been paid to what are technically called the accents of the Greek tongue. Indeed, many scholars never speak of accentuation in regard to the language of the Romans. They seem to think that the combination of accent and quantity in such words as ἄνθρωπος was possible to the Greek ear, only because it had a much more delicate sensibility than that of any other people, forgetting that the invention of the accentual symbols was perhaps for the assistance of the very barbarians thus decried.

It may be objected to our view of accentuation, that we are wholly neglecting, or rather violating, what has been handed down by the grammarians of antiquity. This is a charge, however, that is applicable to every system that has been put forward or can be; for, as they have hitherto been understood, it is allowed by their strongest advocates that they are at variance with one another. Thus Hermann, after laying it down as a preliminary, that, in a point of this kind, the evidence of a contemporary, however deficient in knowledge or judgment, is more trustworthy than any thing that can be deduced from general principles of philosophy, finds himself compelled at every step in his inquiry to contend with the discordant and irrational statements of these *magistri*. But he seems to us wrong in treating them as contemporaries, if we are correct in our supposition, that the language prevailing in their time was far from identical with that of the chief Greek poets. Possibly, if they are read with a steady attention to the idea, that language, and more especially the intonation of it, is for ever changing; many of the contradictions now supposed to exist may disappear. But one thing is certain, that they did not always draw so clear a line between prosody and accentuation as their modern interpreters. As an evidence of this we may simply appeal to Priscian, who, in his treatise entitled *De Accentibus*, after giving the rules for what our grammars call the *quantity* of substantives and adjectives, has these words:—'*Regulis accentuum nominis expositis, tractandus est accentus, qui in verbis consideratus certis definiendus est regulis;*' and then he proceeds to give the *quantity* of the different parts of the

Latin verb. Indeed the very words *Προσφθίζ* and *accentus* are identical in their meaning. But whatever be found in the writings of the grammarians, it must never be left out of sight, that they are the veriest pedants conceivable, wholly devoid of the true spirit of philosophical criticism. Those only can feel much respect for them who have never read what they have written; not that their writings are without value, for the critical ability of the present age has learned how to extract evidence from the most corrupt sources, and to force the most ignorant writers of antiquity to give valuable evidence in spite of themselves.

Another difficulty, which has stood in the way of a clear understanding of ancient versification, has been the consideration of words too much by themselves to the neglect of their relative position among other words. Of *enclitic* words indeed some notice has been taken, and Hermann has supplied an omission of the grammarians, by giving a place in accentuation to a class of words which he calls *proclitics*. It must be at once apparent to any one who attentively listens to the pronunciation of his own tongue, that many words, which, in our books, are written separately, in the utterance of the tongue are as completely blended together as the syllables of any single word. For instance, such an expression as *he had heard*, in ordinary conversation, is an unbroken sound, no less so than the Latin *audiverat*: but no one can be at a loss for examples, for not a sentence can be uttered without supplying them; and perhaps the only reason why the Latin more exactly agrees in this respect with the real sound than our own does, is owing to the ancient habit of running all the words of a sentence into one. Even in inscriptions more of this custom was retained than appears in our printed editions of the old writers, and it would have been better to have imitated them than to divide elements which strictly constituted but one word. *Addesiderium*, given thus in one of the most valuable inscriptions, is precisely consistent with *inprimis, profecto, ilico, &c.*, and the habit of so writing the preposition and its noun would remove several difficulties which present themselves to the learner. The order of *inforoque esse coepit, in omni re, &c.* ceases to be anomalous, when we look upon *inforo*, or rather *inforoque*, and *inomni*, as single words. Hermann has in this way explained the assertion of the grammarians that *ev, eis, o, &c.* are devoid of accent. They are, says he, to be pronounced with the following words, and accordingly partake of their accent, for which reason he calls them *proclitics*. Indeed, if we did not consider the union between

the preposition and its noun, between the article and the noun, &c. as complete, it would be difficult to explain the adaptation of the consonant in the orthography of the inscriptions quoted by him in page 11 of his above-mentioned treatise. This principle of amalgamating into one continued articulation what appears when written to consist of several independent words must be extended beyond the limits we have yet considered. We agree in Dr. Carey's opinion, that in such a line as—

Coeruleo per summa levis *volat* aequora curru—

*volat* should be pronounced in immediate connexion with *levis*, thus *levísvolat*, with the accent on the antepenult, unless indeed we attach it to the following word, as *volataéquora*. Thus to adopt the technical terms, *volat* would be, in the first case, an enclitic; in the other a proclitic. In the iambic trimeter such a pronunciation of the final dissyllable seems essential to the melody of the verse, and moreover the accent of the antepenult will thus be often modified, as in the fourteenth line of the *Philoctetes*—

σοφισμα, τῷ-νιν αὐτιχ' αἶρησεῖν-δοκῶ—

Yet αἶρησεῖν, if standing by itself, would have the accent on the penult: αἶρῆσειν. So in Terence innumerable examples may be found, which seem strongly to require the same connected articulation. If these principles be correct, it is the business of those who wish to enjoy the poetry of these languages, to find what the accent of ancient words may have been, by examining the verse compositions of the classical writers themselves, rather than to adopt the assertions of men who lived about half a thousand years after the writers. In such inquiries, moreover, it is necessary to determine first the natural, or independent accent of each word; and secondly to examine the laws by which, in the connected pronunciation of words, these original accents are to be modified. In making out the lists of words that have an enclitic character, it will be found, most probably, that our present list even of monosyllabic enclitics is very defective. Perhaps it would not be wrong to give this name to nearly all the small conjunctions, &c. which are not allowed to occupy the first place. At any rate, we cannot agree in the following sentence from Hermann's treatise, p. 77, 'Denique Choeroboscus, p. 229, *b.* male adnumerat dictionibus encliticis μέν, δέ, γάρ, quas ipsa earum significatio docet non posse 'encliticas esse.' In vv. 1, 12, 25, 27, 74, 239, &c. of the *Philoctetes*, for instance, these three words seem altogether enclitic. The metre, to

our ears at least, does not admit of their having an accent. And here it may be well to ask the question, whether our grammars, with Hermann (p. 74) supporting them, can be correct in the doctrine, that, where a series of enclitics are thrown together, each is to receive, as they express it, the accent of that which follows; for instance, to take Hermann's example, εἴπερ τίς σέ μοι φησὶ ποτε. He first appeals to the authority of the grammarians, two of whom, he says, give this very example. But this coincidence alone we think is injurious to their evidence, for it proves that they were servilely copying the dogmas of preceding grammarians; had they been writing from their own minds, they would not have hit upon the same example. Again, the evidence he avails himself of, arising from the length of *κεν* in three passages of Homer, in every one of which it precedes the word *οἱ* (Il. xv. 403, Od. ii. 249, Od. x. 434), is of little value if it be true that this pronoun has an initial digamma, as some say, or more probably an initial sibilant, as the form of the Latin pronoun *sui* seems to prove. It appears, on the contrary, more reasonable, that, where there is a cluster of words usually unaccented, we should throw the accents on those that have the greater emphasis in the particular passage, in such a manner that there shall not be more than two together without accent. Perhaps the preceding words would not be very inaccurately accentuated thus,—εἴπερ-τίς σέ-μοι φησί-π'τε. In applying the above principles of accent to the Greek and Latin poets, we shall find possibly the laws of *cæsura* to be nothing more than an adherence to accent, for, in all languages, there are comparatively but few words which are accentuated on the final syllable. We may be allowed perhaps also to throw out a suspicion that the accent, in the first part of the hexameter verse, is not uncommonly on the second division of the foot, rather than on the first.

For instance, to Virgil's ear, the accents in the following line may perhaps have been as we here write them:—

'Itályam fáto próf'gus, Lavínaque vénit  
Lítora.'

So that the hexameter would commence with what approaches to an iambic rhythm, and terminates with one of a trochaic nature. If this be true, it will follow that the *Saturnian* verse was not altogether different in melody from the *hexameter*, and, if so, we shall thus be able to explain the fact allowed on all hands, that among what the ancients have handed down to us as genuine *Saturnian* verses, there occur several perfect hexameters. So that Ennius, instead of introducing a metre altogether new, only improved the rhythm

of that already existing. He himself, if we recollect, merely charges his predecessors with writing rough and uncouth verses, a charge to which he himself became liable in after times, and which perhaps in all these cases arose out of a misconception of the earlier accentuation. Having ventured upon one, our reader will perhaps say more than one, hardy supposition, we will hazard the statement of a suspicion, that in those cases where a short vowel is said to be made long from the power of the *cæsura*, it would be more correct to say, that as the syllable is *not* to be pronounced with an accent, a short syllable is not offensive, as in—(*Æn.* i. 672),

*Litora jactetur odiis Junonis iniquæ.*

But to return to the iambic metres, it is advisable to anticipate an objection that may be made to the application of what we have said to this species of verse. It will be found, in many cases, that the consideration of accents will often lead, at the commencement of a verse, to what would strike the ear as a *trochee*. For instance, in the *Philoctetes* (vii. 123, 110, 84.) we find—

Σύ-μεν μενών-νυν κείνον ἐνθάδ' ἐκδεχού'

εγώ-δ' ἀπείμι μή κατόπτευθώ-παρων, &c.

Πώς-ουν βλεπών-τις ταῦτα τόλμησεί-λαλῆιν; &c.

Δός-μοι σεαυτόν· κῆρτα τόν-λοιπὸν-χρονον, &c.

In the 1st, 3rd, and 4th of which the accent seems to present a *trochee* in the first foot; and every one, we think, who, instead of asking his grammar, consults his own ear, will acknowledge that much is gained by the innovation. Our own language, at any rate, most freely admits the initial *trochee* in the same way, of which it must be altogether unnecessary to quote examples; and but for the grammarians, we should, perhaps, find more indisputable instances in the Greek and Latin iambics. With proper names, however, these worthy people were afraid to tamper; and, accordingly, we find three instances which have much annoyed our critics, *viz.*—

Πάρθενοπαῖος Ἀρκας· ὃ δε τοιόςδ'-ανηρ.—Sept. ad Theb. 553.

Ἰππομεδόντος σχήμα καὶ μεγάς-τυπός.—Sept. ad Theb. 484.

Ἀλφειβοῖαν ἦν ὃ γέννησάς-πατηρ.—Soph. fragm.

And, considering the Homeric form *τιπτε*, we might, perhaps, add—

Τίπτε πεπώνθας; οὐκ ερεῖς, ἀλλ' ᾧδ'-εσεῖ.—Soph. Phil. 740:

So again—

Τίωτε, 914; ἐχ'τε, 789; ᾠδος, 932 and 981; ἀφ'λον,

1018; ἀφ' τε, 1054; εὐ-νυν, 1240; Ἑλ' γος, 606; δόλιος, 608; πέλ' γος, 636.

Lastly, it may be observed, that those words which contain a cluster of short syllables, will be found, we suspect, not to have been divisible at pleasure between the feet of a verse, so that in *στρατοπεδον*, for instance, the first syllable should at one time constitute the last syllable of a tribrach, in another case the second, in another the third syllable; but on the contrary, that it was invariably in the tragedians accented on the α, thus—*στράτ' πεδον*,\* with a short penult, as in Phil. v. 10.

κατείχ' αἰεί-παν στρατ' πεδον δυσρήμiais—

in which we have adopted the metrical accents as used by Bentley in his edition of Terence, as, indeed, the idea with regard to the accentuation of such words was suggested by his remark on the invariable pronunciation of *mûlier*, *mûlieris*. Bentley, in fact, seems alone to have formed an accurate notion of ancient accentuation and metre. He did not encourage the system of merely measuring every verse by the fingers, and determining, by mechanical rules, that in one part an anapæst, a tribrach, a dactyl, &c., were admissible, in another not; he felt too thorough a contempt for the grammarians to be checked in his views by their unmeaning assertions.

We have been led into a much longer discussion on the metrical principles of the ancients than we had intended; and shall, therefore, be somewhat brief in what we have to remark upon the work, the title of which is prefixed to this article. Dr. Carey's unpretending, but useful treatise, has, indeed, one great fault, that he has adhered to the old arrangement of our prosodies, thinking it, perhaps, advisable to reform the grammars, now in possession of all our schools, with every possible delicacy and caution. If left uncontrolled, he would, we think, have produced a much better work; but as it is, much may be drawn from it to improve the existing treatises on prosody in the Eton and other grammars, in which many errors have been scrupulously handed down from generation to generation; errors, we mean, in those very points upon which our old schools pride themselves, the quantity of syllables.

Again, the book contains, especially in the notes, some excellent remarks upon the pronunciation of Latin; we may

\* So *πάρ' δασαν*, v. 64; *δόλιος*, (*dólyos*) v. 133; *Νεοπτόλμος*, v. 241; *ἀνσίως*, v. 257; *δικ' τον*, v. 312; *ἐκ' σιος*, v. 495; *χρόνιον*, v. 600; *νέμ' σις*, v. 602; *ὄνμα*, v. 605; *πίλ' γος*, v. 636; *τίπτει* (as Homer) v. 740; *ἀπ' μήσον*, v. 749, &c.

refer particularly to the note in pp. 2, 3, on the pronunciation of the letter which our English printers represent by *j*, and to that on the sound of *v* in page 6. We think, then, that those who have been conversant only with the strait-laced grammars and prosodies still adhered to in the old schools, will derive advantage from the perusal of this work; and they perhaps will find it an advantage, that it is drawn up on a principle of arrangement with which they are already familiar. Yet there are many incidental remarks made by Dr. Carey, which seem to require observation and, occasionally, correction. Of these we will endeavour to point out as many as our limits will permit.

Throughout the book there seems to us to be too great a tendency to explain anomalies by the use of the terms *epenthesis*, *tmesis*, &c. On this subject we have more than once observed. Among all these hard words, there are none that give us more offence than those entitled *paragoge*, *epenthesis*, and *tmesis*. On the last we will refer to some good remarks of Hermann (Greek Gram. p. 116). He knows, he says, of but one instance of *tmesis* in the antient writings, *viz.* that joking one of Ennius :

Saxo cere comminuit brum.

Instead of giving the name of *tmesis* to *απο πατρι δομεναι*, as used by Homer, it would be more reasonable to give that of *synthesis* to *αποδομεναι πατρι*; for as Wolf observes, says he, *multa verba, quæ posterior usus composita usurpat, prisco ævo nondum plane coaluerant*. In the same way it will be found that in all those cases, where *paragoge* is the favourite explanation of the grammarians, the term *apocope* would be more correct. In our own language many imagine an insertion of the letter *n* in the phrase *an apple*, for instance, to serve the mere purpose of removing an hiatus; whereas the Teutonic languages afford a proof, that, on the contrary, *an pear* was the original form, which became eventually *a pear*, owing to the inconvenience of pronouncing the final *n* in that position. Many a Frenchman again would hardly believe, that his epenthetic *t*, in such a phrase as *aime-t-il*, is merely a relic of the final *t* in *amat ille*, where its position before a vowel has preserved its existence. The *α* privative of the Greeks too is not the primitive form of that particle, but *αν*; as appears from the allied words *ανευ*, the Latin *in*, the English *in*, the German *ohne* and *in*; and this is possibly the reason why *αθαντος* has the first vowel long, and why *αμβροτος* has a *μ*. Many of our schoolmasters no doubt tell their pupils that the *g* in *cognatus*, *cognomen*, &c.

is epenthetic, forgetting the forms *γεννητος, γιγνομαι, genus, gigno*; *γιγνωσκω, γνωτος, &c.*, with the English *ken* and *know*. And nearly all, we may venture to say, explain in that way the form of *redire, prodest, &c.* Yet in these too, the *d* is an original part of the prefix, just as other prepositions had originally a *d*, for instance, *antid, postid, indu, ad, apud, extrad, &c.* The notion of avoiding the hiatus is imaginary; or why was the *d* used in *reddere, reducere*, possibly *ind-uo*, (the correlative of *ex-uo*, like the English *d-on* and *d-off*,) *indiges, indeptus, indigere, indigena, &c.*? And why not in *coire, coalescere, præire, proavus, &c.*? The idea that *v* in *pluvi, &c.* was inserted, as Dr. Carey says, (p. 221.) *to lengthen the short u*, will afford but a poor excuse for Livy, we fear, who according to the best MSS. always uses this form without any such means of justification. But these forms we have explained in our first number. That Livy should have retained the *old* form of Ennius and Plautus in so short a word is in accordance with what we have there said. If Ennius has used *cluvebat*, (there is no necessity, by the bye, for doubling the *u* to mark the length of the syllable,) he has only kept a form familiar to the Greeks, who had many verbs in *ῶω, εἰλωω, &c.* The only real cases of *epenthesis*, are those where the sound of a letter not originally belonging to the word arises in spite of ourselves, out of the proximity of certain consonants, as in *dempsi, ἀνδρος, chambre, humble, croître, &c.*, and perhaps *congruo*, (Dr. Carey, p. 223.)

An examination of the supposed cases of *paragoge* would lead to the same result. The form *farier* is clearly the parent, not the child of *furi*, and we are surprised to find Hermann using language (Gr. Gr. p. 13, and De Metris, p. 48), which would lead his reader to imagine that the *v* *paragogica*, as it is called, of the Greeks was invented among other purposes *ut hiatus vocalium emolliendo inserviret*: and, secondly, *ut in versibus syllabam longam efficeret*. Surely it was an original element of the dative plurals, if not of the verbs. The whole doctrine, indeed, of *hiatus* requires a careful examination. In Homer, much has already been done by the application of the digamma, though among the words to which this letter has been prefixed, perhaps some should rather have had a guttural or sibilant. Moreover, the remark of Hermann (De Metris, p. 51), that the final letter of the genitives in *οιο* and *αο* never suffered elision, might have been accompanied by the explanation that these genitive terminations were originally *οιος* and *αος*. Thus the suppression of this consonant before other consonants, and the continuance of its metrical power before vowels, is in precise agreement with



the practice of the earlier Roman poets in the termination *us*.

The section on *Diæresis*, given by Dr. Carey, p. 176, is subject to similar remarks to those we have made in reference to the other grammatical figures. All, or nearly all, the examples he has given, *aurāi, suādent, Troiæ, suērunt, relliquās, ecquīs, miluūs*, and perhaps *siluæ*, &c., are, without exception, earlier forms of the words, which were afterwards reduced in sound; and we may add *aquæ* to the number. In reference to *mīluus*, however, it may be useful to state, that those words where a *u* or *i* precedes a vowel, at the same time that the preceding syllable is long, never admit, in Terence and Plautus, the pronunciation of the *y* or *w* sound. *Filius, grātius, ōtium, ōstium, ōcyus*, were always in those writers of three syllables. On the other hand *périmus, périerit, rédierit*, &c., were invariably trisyllabic; *périit, ábiit*, &c. dissyllabic. It is here, however, necessary to guard against some errors in our editions of these writers, for no words are more likely to be confounded than *perímus* and *perimus*, &c. In the *Captivi*, for instance, Gronovius gives the following trochaic tetrameter:

*H. Quid pater, vivitne? P. Vivum, cum inde abiimus, liquimus.*

But the best MS. of Plautus, in the British Museum, we are assured, gives *abimus*, which is decidedly confirmed by the use of the present in Terence, *Eun.* 4, 4, 57, *cum inde abeo, iam tum inceperat*.

P. 16. ‘*yi*, or *vi* (in *Orithyia, Harpyia*, &c.) can be as easily pronounced as *ui* in the French monosyllables *lui*, &c.’ The correct pronunciation of these Greek words would be more nearly attained by transferring part at least of the *i* to the next syllable, viz. *Orithy-ia*. At any rate, such a division agrees well with *αγλαος υ-105* and *και Δ105 υ-105* in Homer, and *Πο-ιαντος υ-105* in the *Philoctetes*; the pronunciation of a *w* injures the short quantity of the preceding syllables. Schneider and Hermann both point out the similarity between the Spanish *hijo* and the Greek *υιος*.

P. 41. ‘*di* is short in *dirimō*’ *Dīs-imo* is the old form, the change of the *s* into *r* running through the whole language. Thus there once existed *clamos, arbos, odos, honos*, &c.; *clamosis, arbosis*, &c.; *esam, esus, esat*, &c.; *hesi, χθές, hesternus*; *Ligus, Ligusis, Ligusticus*; *cantavesis, cantassis*; *havevesis, habessis*; *meliōs* (masc.) *meliōs* (neut.) *meliosis*, &c.; *plus, plusis, plusimus*, &c.; *genus*, or rather *genēs, genesis* (γενεος), &c.; *corpōs, corporis, corpusculum*; *onus*,

*onesis*, *onustus*; *musasum*, or *musasom* (μουσαων); *Papisius*, *Fusius*, &c. &c. &c. We may here correct an error into which the Romans themselves seem to have fallen (if we may use the expression), in their declension of certain Greek words. In forming some of their cases from *melos*, they have confounded it with their own second or *o* declension. Perhaps, too, in this way we must account for the Roman neuters, *pelagus*, &c. The *s* in *μελος* is not the representative of the nominative\* case, as it is in many words; but the characteristic, *i. e.* the final syllable of the crude form. The Greek declension, to which *μελός* belongs, was once perhaps of the form *γενες*, *γενεσος*, *γενεσι*, &c. Pl. *γενεσα* *γενεσων* *γενεσιν*, &c.; but the aversion of the Greeks to the sibilant led to its omission in these words, as in *εσθην* (*eram*) *μουσαων*, and in such futures as *στελ(σ)ω*, &c. To return to the word from whence we digressed, *viz. dis-imo*, and we might add *dis-hiere*, the quantity of these words is no way parallel to *di(s)rigo*, &c. Dr. Carey would have assisted his reader by referring the quantity of *imitto*, *irumpo*, &c. to the full forms *ab-mitto*, *ex-rumpo*. A letter no longer visible in the written form often leaves its metrical power still in full force. Hence *qui* (formerly *quis*) is long before a consonant, for the distinction between the relative and interrogative forms did not originally exist; hence *idem* from *isdem*, *quidam* for *quisdam*, &c. Hence, too, the length of the final syllables in *aurai*, *rei* before consonants.

P. 45. '*venefica*.' The irregularity in the form of this word may be usefully compared with a similar corruption in others. This principle we first saw pointed out in some philological remarks privately printed at Cambridge. When a word, if correctly formed, would present the same syllable twice over, one is sometimes omitted. Thus *idolatry* ought strictly to have been *idolo-lutry*, *ειδωλο-λατρειζ*; so in the old languages, according to analogy, we ought to have *stipipendium*, *quinqingenti*, *venenificus*, *Mōnonychus*, for which, however, we find *stipendium*, *quingenti*, *veneficus*, *Mōnychus*.

P. 46. '*Stupefacta*, &c.' It cannot be accidental, that of the eighteen examples here quoted, all the instances with

\* Neuters rarely take this inflexion. The change of *es* into *os* in the neuter nominative is not violent: thus we have *sumus* with *εσμις*. Moreover all our grammars class *τιχος*, &c. with *τρινης*, *αληθης*; and the neuter form of the latter has *es*, *αληθεις*. It may be observed, also, that the nouns of this form are the only nouns with a *s* in the vocative, as *Σωκρατες*, *Δημοσθηνες*, both connected with neuters in *es*, *κρατος*, *θενος*. The existence of the sibilant will explain also the irregular form of the Homeric plural datives in nouns of this class, *επι(σ)ισσιν*, &c.; and also the form of *αληθιστοις*, &c. Hence, too, the forms *στανισφορος*, *οχισφι*, &c.

the long *ē* are taken from the old writers, Ennius, Plautus, Lucretius, Catullus; all those with *ē* from later writers.

P. 53. 'Preterites of two syllables have the first long, as *veni*, &c. Exceptions, *steti*, *scidi*, &c.' There are, in fact, four ways of forming the Latin perfect; 1. by the *u*, *alui*, *amavi*; 2. by reduplication, *cecidī*, *steti*, *spepondi* (or *spō-pondi*); 3. by *s*, *scripsi*; 4. by augment *vēni*. But this last is only practicable when the present has a short vowel. Hence *videt*, *vidit*, but *rīdet*, *risit*, or again *ēmit*, *ēmit*, but the compounds *dēmit*, *sūmit*, *prōmit*, and perhaps *cōmit*, having already a long vowel, it was necessary to adopt a different form for the perfect, as *dēmsit*, &c. This will render unnecessary the rather violent supposition made by Dr. Carey in page 95. A careful examination of the so called irregular perfects in Latin would show, that in a very few instances was it possible for the eye to confound the present and perfect together. In *bībit*\* it was so; but perhaps here, too, the sound may have afforded a distinction, for the verb seems, in this respect, to have been somewhat irregular. In Terence the infinitive seems to have had a pronunciation not unlike the Italian *bere*, and the monosyllabic form of the French is also an argument, that the word was somewhat contracted in pronunciation. We might also appeal to *imbuere*, which is evidently related (as *abluo* to *lavo*), if not to *potus*, &c. *Scidi*, *tuli*, we know, were originally *scicidi* *tetuli*, which repeatedly occur in the older writers; and we may almost conjecture, that *fideli* was once in use. Indeed, the uncompounded perfect *fidi* is, we believe, found in but one passage of the ancient writers. In the compounds of the reduplicated verbs, our grammars have too strong a tendency to omit the reduplicated syllable: hence they write *retuli*, &c. with a single consonant, and are unable to explain the quantity of the first syllable in verse, which is invariably long. The reduplicated form, we think it probable, originally belonged also to many verbs in *do*, where the compounds have the two tenses confounded. Thus our grammars would do well to omit *scandi*, *pandi*, and some others, which are only found in the grammarians. *Sceccendi*, *pepandi*, *cecendi*, *fesendi*, would also lead to *uscendi*, *expandi*, *incendi*, *defendi*, and they would agree well with *pependi*, *tetendi*, *tetondi*, *memordi*, *spepondi*. It is scarcely worth while to examine some of the perfects given in our grammars, which, from their very nature, occur so rarely, that it is unsafe to rely on their

\* *Lambi*, and *stridi*, too, are given in our grammars; but only the pluperfects, *lamberat* and *striderat* occur in existing writers, and these admit of no ambiguity. For the perfect *dēgi* we can find no authority.

existence, such as *frendi*, *pinsi*, *calvi*, *lini*, *salli*, *psalli*. *cudi*, *depsi*; for several of which there were other forms, as *pinsui*, *depsui*, *levi*, &c. *Icere*, too, though there is authority for the long vowel in both present and perfect, yet must be considered as only another form of *jācere jēci*, the compounds of which we know were often written with a single vowel, for, notwithstanding Dr. Carey's arguments, we look upon the two words as intimately related. The only refractory verbs then, which remain to be considered are, *verto*, *verro*, *vello*, *viso*; for the verbs in *uo*, we have spoken of elsewhere. With these then we will venture a suggestion, that their perfects were once *wewerti*, *wewerri*, *wewelli*, *wewisi*. And we think the reader of Homer will not object to this repetition of the digamma, or be surprised that such a cluster of vowels and semivowels should eventually give way, and lead to dissyllabic forms. In reference to *vello* it was among the later writers found convenient to introduce the distinguishing form *vulsi*.

P. 116. 'O final.' The instances of the short *o*, in verbs quoted from the older writers, are not satisfactory. *Pango duellum* affords no proof if the four first letters of *duellum* were one syllable, as they are used by the same writer in other forms of the same root. The spondaic line was common with Ennius. *Nescio* stands on its own grounds, and *volo* also is a peculiar word, in which we may expect anomalies, as in the second person *vis*; and the more so as *voluptas* is in Terence often dissyllabic.

*Spondeo* too from Virgil may, without violence, be considered to be a spondee; and we ought not to forget the form of the Greek *σπενδω*, or the Latin *respondere*. (See Dr. Carey, p. 108 and 167, for *respondē* and *respondamus*.) Indeed, its perfect would scarcely have been one of reduplication, had it not been related to the third conjugation; and we believe that often in prose *respondit* is treated as a perfect, where it is in fact a present. Just in the same way *fervēre*, *stridēre*, were the only forms in the best Latin writers, though the inferior class of editors have often given them in the second conjugation. As in the first person of verbs, and in the gerunds, so also in the adverbs the long *o* is the older form. The examples quoted by Dr. Carey afford good evidence of this.

P. 237. 'Dactylic Pentameter.' Add the following from Hermann (Gr. Gr. p. 17): *Aegre in fine pentametri elēgiaci verba collocant, quorum ultima syllaba produci nullo modo possit, ut*

- Catul. 67. 2. Salve, teque bona Jupiter auctet ope  
68. 52. Scitis, et in quo mē corruerit genere.

P. 279. ‘*It greatly conduces to the harmony of the Sapphic verse to make the cæsura at the fifth semifoot, as Dīve quem prōles Niobæa mǃgnæ; not as Hæc Jovem sentire, Deosque cunctos.*’ To our ears the latter is at least as melodious as the former, consisting of a dactyl interposed between two accentual ditrochees, as in the lines quoted by Dr. Carey from Catullus and Sappho :—

ποίκιλόθρον’ ἀθανατ’ Ἀφροδίτα  
Παῖ Διός δολόπλοκε λίσσομαι σε.

Paúca nuntiáte meae puéllæ—

and perhaps in the line of Horace :—

Quíndecim Díana precés virórum.

If Horace has generally avoided this form of the verse, the dislike seems to have been diminished as his ear improved ; so that while there is but one instance of such a cæsura in the second book of the Carmina, and not one in the third, there are no less than twenty-two in the fourth ; and in the Carmen Sæculare, one on an average in every stanza\*. Nay, even in such lines, as

Dóctus ét Phæbí-chorus ét Díāna,

we prefer the double trochee accent at the commencement to that which Dr. Carey considers so sweet, who virtually makes *chorus* a trochee, and would, we suppose, give the sound of a dactyl to *Romulæ* in *Rómulaé genti date rémq̃ue prólem | que ét decus ómne*. If any one will read over the *carmen sæculare* with the accent we contend for, he will readily perceive the beauty of the metre, and cease to wonder that Sappho and Catullus hesitated not to make the fourth syllable short. In particular much beauty will be added to the line,

Jam Fidés, et Páx, et Honós Pudórque.

According to Dr. Carey’s notion of the metrical accent, *Pax* would lose all emphasis.

P. 307. ‘*Analysis of the Hexameter.*’ No notice is taken of the principle pointed out by Bentley *ad Lucan.* i. 231 ; that where there is any considerable pause at the end of the fifth foot, care must be taken to give the greater power to the spondee in the sixth, either by employing two monosyllables, or by placing there a *repeated* word, as *Æn.* iii. 695 ; and v. 633.

\* These remarks on Horace’s improved perception of the Sapphic metre in his later writings may be compared with what Mr. Tate has remarked of a similar improvement in his construction of the third line of the Alcaic stanza. Certain objectionable forms of this verse, he observes, which occasionally occur in the first and second books of the Odes, are not to be found even once in the third and fourth books.—See the preface to his new edition of Horace.

Occultas egisse vias subter-mare; *qui nunc—*  
*Nullanc jam Trojæ dicentur mœnia? nusquam*  
 Hectoreos amnes, Xanthum et Simoenta, videbo?

The other examples quoted by Bentley are, Virg. Ecl. vii. 35; Æn. xii. 526; v. 372, 624, 713; Ecl. v. 83; vi. 39; Georg. i. 80, 223; and Lucan, vi. 700; vii. 350. To which Hermann adds, Virg. G. i. 370, and we will here add, Virg. Æn. ii. 216; iii. 151; Georg. iii. 24, 123; Lucan, ii. 626; iv. 587. Hermann attributes no power to the repetition of a word, and rejects that part of Bentley's canon. To us there does not appear any means of adding greater weight to a word than by repetition. Hermann has further observed, that there are after all violations of the law, as, for instance, Æn. x. 195.

‘Ingentem remis Centaurum promovet:—*ille*, &c.’

This is true; but here, and in every like case, the word thus standing alone has great power of emphasis. We will refer the reader to the following examples:—Æn. iii. 219—*ecce*, &c.; iv. 593—*ite*; Lucan. iii. 33—*bellum*; iii. 287—*unum*; iv. 214—*certe*.

Pp. 323, 4. ‘*Classibus hic locus; hic acies certare solebant.* Virgil has nine examples in the second book alone of two short syllables terminating the second foot.’ So, too, at first sight there appear to be no less than nineteen examples of the same division in the first book. But on consideration we shall find that these lines so enumerated include two distinct cases, which depend upon different principles. In the line just quoted, the repeated *hic*, with the accent of the verse upon it in each case, is to our ears a beauty; and the force of the second depends much too upon the pause before it. Nay, we would also insert one after it, with the same object. The very line preceding the one quoted is, *hic Dolopum manus, hic saevus tendebat Achilles*.

Again, i. 17:—

———— *hic illius arma:*

— *Hic currus fuit: hoc regnum dea gentibus esse, &c.*

On the other hand, in a very large number of the instances alluded to, we shall find immediately after the supposed pause a conjunction, as *et*, *ac*, *atque*; and there is some reason for thinking that the conjunction (which, tying together two clauses, belongs surely as much to that which precedes as to that which follows) is in these cases to be pronounced with the first part of the verse, as in Æn. i. 41:—

Imperio premit ac ——— *vinctis et carcere frenat.*

A careful listener to a good English reader will often detect him in a similar division. Indeed, it seems to have been familiar to the Roman ear, for on what other principle can we explain the so frequent habit of placing *et* either at the end of lyrical verses, or, what is nearly as strong a case, at the end of a marked clause in the metre? In the 29th Ode of Horace's third book, there occur no less than four examples; viz. in vv. 3, 7, 9, 49.

We might refer to some thirty other examples, but Horace is so familiar to all, that it is unnecessary. It is worth while perhaps to show that the same principle applies to *nec* and *aut* by referring to the same writings, 3, 16, 35; and 3, 25, 2. Moreover, in no other way can we account for the extraordinary division of *atque* between two distinct verses in Terence,—a species of *synapheia*, which occurs at least in four places. Ad. 2, 2, 9; 3, 3, 21; 3, 4, 19; 5, 3, 59. The same writer, too, often places *et* at the end of his lines, as Phormio, 1, 2, 7; And. 3, 3, 28; Eun. 2, 1, 11; 2, 2, 29; 5, 2, 34; 5, 4, 4; Heaut. 3, 2, 10; so *ac* in And. 1, 1, 24; Ad. 3, 3, 38; and *aut* in And. 1, 1, 59; 1, 5, 21; Eun. 2, 3, 58; Ad. 1, 1, 13\*.

P. 150. 'There appears to have been another class of plurals in *is*, of the third declension, which were short.' We had accidentally passed over this somewhat extraordinary supposition. Whatever be the case with *κορῖς* in the Greek Anthology, we protest against such a line being attributed to Ovid, as—

'Quis scit an hæc sævas insula tigris habet?'

Our edition of Ovid gives without comment—

'Quis scit an hæc sævas tigridas insula habet.'

Dr. Carey's proposed exchange of *habet* in this line with *alat* in that which precedes, is unnecessary. The indicative after *quis-scit-an*, which is no more than an adverb like *peut-être*, is confirmed by Terence, Ad. 4, 5, 33.—

'Qui infelix *hæit-sció-an* illam misere nunc amat':

for such is the reading of, perhaps, all the manuscripts, certainly all the best.

In page 151, reference is made to a line of Juvenal, which has caused some disquiet to editors, we mean Sat. v. 10, where the line, according to the manuscripts, ends

'——— *cum possis honestius illic, &c.*'

So late a writer as Juvenal is not to be tried by the same strict laws as Virgil. Much damage has been done to the text of this author by puritans in metre. We have little

\* Perhaps it is for this reason that some German editors in many cases adopt a punctuation which connects *et* with the preceding clause.

doubt that he wrote *possis* in spite of our prosodies ; and in the first satire too (v. 155), we would boldly insert the future *diduces* with a short penult : thus—

‘ Pone Tigellinum : tæda lucebis in illa,  
Qua stantes ardent, qui fixo gutture fumant,  
Et latum media sulcum diduces arena.’

We now finish the task of pointing out, what appear to us, some errors in Dr. Carey’s work. We should not have taken this trouble but for the persuasion that it is far superior to any of our school-books on the subject. To read any book, and adopt what is in it as mere matter of authority, will always lead to confirmed ignorance. \*Those, however, who read and think, who never give their assent but upon consideration, will find Dr. Carey’s treatise of much use in correcting their notions of Latin prosody. If he does not always give them the truth, he will, at least, excite in their minds that spirit of inquiry which is the best guide to truth, and which is of service to the mind even where the truth itself is unattainable. It has been this feeling that has induced us to hazard opinions in the course of this article, which, possibly, may be found to be erroneous. It is enough, if what we have said will lead others to a more rational consideration of the subject than has hitherto been adopted.



## MISCELLANEOUS.

### FOREIGN.

#### FRANCE.

**POLYTECHNIC SCHOOL.**—Out of the 267 pupils in the Polytechnic School, 60 have been dismissed, in consequence of their having forced their way out of the buildings against orders, or used repeated endeavours to seduce their comrades to commit acts of disobedience. Some of these misguided youths were taken with arms in their hands, aiding the insurgents, who were the cause of the dreadful convulsions in Paris on the 5th and 6th of June last. The conduct of the greater part of the remainder of the pupils in this establishment is declared to have exhibited a gratifying contrast with that of the expelled minority. The best interests of the youth themselves will be promoted by this severe example.

**French Language.**—The superior capabilities of this branch of the living dialects of Europe, as a *universal language*, were forcibly illustrated and insisted upon, so far back as the middle of the thirteenth century, by Brunetto Latini, Dante's master. This peculiar quality of the French language, according to a manuscript 'History of Venice' lately discovered in the Biblioteca Riccardi at Florence, seems to have forced itself upon the attention of others of his contemporaries, amongst whom is Martin Canale, who justifies his adoption of that language as the vehicle for his history, by alleging, that '*la langue Française cort parmi le monde, et est la plus délitable à lire et à oir que nulle autre.*'

**Narcissa.**—What reader has not hung with sad and fervent admiration over the sublimely pathetic narrative, which renders the Fourth of Young's Nights one of the most precious gems which the poesy of any clime or country has produced? And over what reader's mind has ever flitted even a 'passing doubt' that momentarily impugned the veracity of the eloquent and heart-rending tale? It is a bitter task to strip so fascinating a spell of the charm which the fancied reality of its circumstances has so long thrown over it;—but it is time that truth stepped forward to rescue a great city and a whole country from a high-wrought and unwarranted outrage upon their hospitality and religious feeling.

Young, it will be recollected, married Lady Betty Lee, the widow of Colonel Lee and a daughter of the Earl of Litchfield. By her first marriage she had a son and a daughter, the latter of whom was the lovely creature so familiar to the sympathies of every reader by the name of Narcissa. The state of her health having carried her to the south of France, under the protection of the poet and her

betrothed, Sir Henry Temple, it has been currently accredited that Montpellier, where her malady baffled the amenity of the climate and the skill of the 'faculty, was the place of her decease. It now appears, however, that she died at Lyons on the 8th of October, 1736; and the fact is established by the recent discovery of a tablet of black marble which has been found in the burial ground, formerly set apart for the interment of Protestants, and now converted into a medical garden. This tablet bears the following epitaph in large capitals:—'*Hic jacet—Eliz. Temple ex parte Patris—Francisci Lee Regiæ Legionis—Tribuni nec non ex parte—Matris Eliz. Lee—Nobilissimorum Comitum De Lichtfeld Consanguinea.—Avum habuit Eduardum Lee—Comitem de Lichtfeld,—Proavum Carolum II.—Magnæ Britanniæ—Regem. In Memoriam—Conjugis Carissimæ—Peregrinis in Oris (ita—Sors acerba voluit) hunc—Lapidem mærens posuit—Henricus Temple filius—Natu maximus Henrici,—Vice Comitiss de—Palmerston. Obiit—Die 8 Oct. A.D. 1736—Ætatis 18.*' The discovery of this tablet satisfactorily shows that Eliza Lee, the poet's step-daughter and his lamented 'Narcissa,' died, not at Montpellier, but at Lyons; that the year of her death was 1736, and not subsequent to 1740, as some have affirmed; and that the inhabitants of Montpellier were not guilty of the barbarity imputed to them. These facts are further confirmed by another document, which at the same time affords a key to the feelings of bitter indignation, under which the poet indited this portion of his sublime conceptions. In the archives of the Town Hall at Lyons is a register of the burials of Protestants between the years 1719 and 1774, the forty-ninth page of which contains the following entry:—

'Mrs. Elizabeth Lee, daughter of Colonel Lee, aged about eighteen years, wife of Sir Henry Temple, an Englishman by birth, was buried at the Hôtel-Dieu of Lyons, in the cemetery of the persons attached to the so-called reformed religion of the Swiss, on the tenth of October 1736, at eleven o'clock in the evening, by order of the Provost of the Guild of Merchants.

'Received 729 livres and 12 sols.

(Signed) PARA, Priest and Steward.'

Young had ample reason to complain of the extortion committed upon him under the table of burial-fees established by the Hôtel-Dieu of Lyons; but it is quite evident that he was not forced to steal a last home for the remains of his lamented Narcissa, and that the species of grotto at Montpellier, which has been hitherto shown to her admirers as the site, where the poet delved an abiding place for her corpse, was never hallowed by the sacred deposit.

Cuvier. — We regret exceedingly that we cannot give at full length the eloquent address pronounced by M. Dupin before the French Academy on the 31st of August, when he took his seat as one of its members. But it is due to the memory of his illustrious predecessor, Cuvier, that we should quote a passage descriptive of his last moments from Dupin's impressive sketch of his splendid

career, which forms the prominent feature of that address. ‘A few days before his decease (which occurred on the 8th of May last) he gave his last lecture, promising to resume his course on the History of the Natural Sciences, *so soon as his strength should permit him.*—Three days afterwards he felt suddenly indisposed, and on the very instant, although the symptoms appeared to be of the slightest, his experience warned him that he was in imminent danger. The physicians, who were called in, did not consider that there was anything dangerous in his case, and strove to bring him to their opinion; but he stood alone in refusing to entertain any hope of his recovery. “I am an anatomist, gentlemen,” he observed, “you know I am an anatomist;” and he then entered into a scientific explanation of the cause of his malady, ending it with obvious arguments to prove that no human art would avail to avert its fatal issue. His more than earthly intellect dwelt upon the blow which awaited him with as cool a perception as if it had been occupied with a subject in which he had no personal concern. For a space of four days he watched the approach of inevitable death, and during that interval,—an interval, the length of which must have been immense to one who knew that it must close in the grave,—he never, for one instant, lost his peace and serenity of mind. He had not lived in so full an exercise of his intellectual faculties without acquiring an exalted grade of philosophy; he displayed more than mere resignation,—a spirit of firm and cheerful obedience to the will of his Creator!

‘On the second day of his illness he bade a last farewell to his relatives; but that one word, which cannot be pronounced without carrying desolation into the heart, never escaped his lip. Mastering his internal agony, assuaging his own feelings, and measuring every word before it fell from him, he strove to avoid afflicting those who surrounded him; he repeatedly expressed himself desirous to have lived long enough to complete the works which were already in the press, and to carry those into execution for which his laborious life had enabled him to collect so vast a store of materials. But he spoke as if speaking of a desire which nature itself suggested; his expressions conveyed nothing of bitter regret, or of upbraiding against the supreme will: His last moments were like those of Lavoisier, who intreated, as a favour, not that his life should be spared, but that his execution should be stayed until he had completed an important experiment in chemistry, the result of which might be serviceable to mankind.

‘On the evening of his death M. Cuvier fell into a state of lethargy, from which he awoke for a moment, and briefly alluded to the strange dreams which accompanied his slumbers. His lips were arrayed with a smile as they moved, a proof that he still retained his presence of mind. Half an hour afterwards he raised his eyes, and recognizing his brother with a fond expression in this last glance, observed, “*My head is busy!*” ‘That look, and the tone in which he spoke, signified as much as if he had said, “*Farewell for ever!*” A few moments afterwards he had ceased to breathe!’

## GERMANY.

## PREPARATION FOR A UNIVERSITY CAREER.

A Dr. Heinze of Neustadt, in his recent publication\*, for the guidance of young men, who are preparing for the university, lays down the following branches of knowledge as the indispensable corner stones of fitness for entering upon a university career. In the *first* place, a competent acquaintance with *universal history*, not limited to mere names and dates, but embracing an insight into the development of national character and destinies, in which the appearance of Christ and the influence of his tenets are made a leading object. With this must be combined an acquaintance with *geography* and *chronology*. In the *second* place, the student must be well grounded in *classical literature* and certain *modern languages*, and be impressed with a conviction that the ancient languages are a principal means of expanding and maturing the intellect, as well as teaching him the right path to sound philosophy. Inasmuch as they form that path, the author recommends that no philosophical instruction should be given in schools, saving, in the highest class, a view of the *philosophy of religion and morals*; but that the pupil should be made a competent master of *mathematics* and *natural history*. In the *third* place, he insists upon the necessity of a thorough acquaintance with the most important *truths of religion*; and, in the *fourth* place, upon a due *cultivation of taste* in the student, fostered, not merely by familiarity with the classical specialities of art, but by such attainments as may fit him to enter into good society, to hold the rein over his own conduct, and to bear himself with discretion and self-respect under every variety of circumstance, in which he may find himself placed.

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WÜRTEMBERG.—An institution was opened at Stuttgart in 1829 for the purpose of affording an asylum, in the day-time, to the infant children of such parents as are compelled to work at a distance from their own roofs, and have not sufficient means to provide attendance for their children during their absence. In the outset, the asylum took charge of twenty such children, between three and six years of age; but its advantages are now become so obvious, that its founders have recently opened a second establishment, and the number of children received into both has risen to 162; namely, 132 girls and 30 boys.

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BADEN—*Law Students*.—In consequence of the throngs of young students, who present themselves for examination in the law department, the ministry of justice have been again compelled to warn all parents and guardians, that the number of duly qualified jurists, who are waiting for appointments, amounted, at the beginning of

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\* *Was gehört in unsrer zeit, etc.* 'What are the requisites necessary, at the present day, for students who are desirous of entering with advantage upon university studies?'—pp. 132. 8vo.

the year, to *two hundred and fifty-one*, and that *six-and-forty* candidates in addition had given notice of their intention to present themselves for the spring examination. It is further observed, that, as the average number of promotions does not exceed eight in the year, the 188 native jurists, who are studying at Heidelberg and Freyburg, will have to wait *thirty years* before their turn for promotion to public employments can arrive!

### UNIVERSITY OF GÖTTINGEN.

Those amongst the students, whose conduct is least liable to exception, are natives of Hanover, Brunswick, and Nassau, the three states who account this university their 'alma mater.' There are several reasons why they should be more circumspect in their conduct than their brethren; their future success in life depends upon their sober deportment whilst pursuing their academical career; and many of them, being ill provided with this world's goods, are glad to add stipends, free commons, and such like helps and aids to their scanty means of subsistence. Amongst the Hanoverians there exist several distinct knots of East *Frielanders*, *Hildesheimers*, *Bremeners*, &c.; among whom there are again sensible shades of difference, arising out of the inequality of their means, and their being more or less favoured by the heads of the university. The youths, both of Brunswick and Nassau, have clubs of their own, but it can scarcely be said that a majority of them are members. Neither party is free from the charge of having, on occasion, violently launched out against the laws and regulations of the university. Of the remaining portion of the students, the Mecklenburghers and Courlanders, with whom many are associated who strictly belong to neither designation, have played prominent parts as distinct communities. Many of them, who are extremely well off, have disgraced themselves by excesses and coarseness of manners, deserving of the severest reprobation; a natural consequence of their having a superfluity of means at their disposal. Nothing can be stranger or more unsocial than the general tone of conduct which prevails among the students in their everyday intercourse with each other; no terms of common acquaintance exist between the members of different clubs and associations; the one party avoids the other, as if they were utter strangers; and it is no unusual occurrence for a catalogue of duels to arise out of a simple 'good morning,' from the hero of one club to a member of another. The student, who is of the right mould, will be passing his mornings at lectures or his studies, whilst a considerable portion of his colleagues, so soon as they have rested from the debauch of the preceding night, will take a lounge through the streets, drop into a coffee-house, and then start on a fresh foray, provided no new scene of debauchery or broil (and there is scarcely a day which passes without one) absorb his leisure. Next come the delights of the table, and after that a ride; for the debauchee has neither strength nor energy enough to dream of a trudge on foot. In the evening he flies to a hazard table, which is to be met with in the Ullrichgarten, a place of public

resort; or, if his pilgrimage be baffled by the chance presence of a policeman, there is many a more sequestered spot ready to receive him. This garden being equally frequented on summer afternoons by the more sober part of the students, it becomes a sink of temptation to many an otherwise well disposed youth, who cannot extricate himself from it without being severely punished, if not ruined. In other respects, the Göttingen student is by no means so zealous a frequenter of places of public resort as his brethren in other German universities; but, on the other hand, he is the more addicted to joining his comrades in their own rooms, where his precious moments are wasted in gambling and other baneful diversions. Hence has arisen much of the panegyric, which has been lavished on this university, as a place of more than ordinary scholastic assiduity and tranquillity. There is none in all Germany where you will meet with so great a number of well-dressed men, nor any in which there is so little social intercourse out of doors between the students; these are circumstances which undoubtedly impart a greater degree of respectability and decorum to the external appearance of Göttingen than is to be found elsewhere. Withal, we are ready to admit, that it affords every resource in a literary and scientific point of view, which a parent can desire for the advancement of his child; neither are there fewer instances of application and sobriety of deportment to be quoted of this university than of many others which might be named.

We regret to say, that there has been a fresh decrease of sixty-six in its scholastic numbers since the preceding half-year; they are at this moment reduced to 847, and of these 530 are Hanoverian subjects. According to the official list, the whole may be thus classified:—students in divinity, 227; in law, 321; in physic, 167; and in the philosophical sciences, 132. Some portion of the decline appears to me independent of those unfortunate occurrences, which have brought Göttingen into momentary disrepute; by this I mean the increased severity of the examinations through which the native student has to pass, who aspires to a future appointment in church or state.

JENA.—According to the official list of the names of the students, which was published in July last, their numbers amount to 593. At Easter, 156 took their departure, and 161 new matriculations were registered. In the early part of the year this university experienced a severe loss, by the death of *Dr. John George Lenz*, the professor of philosophy, and one of its oldest and most respected teachers. He died on the 29th of February. The extensive and valuable museum of mineralogy belonging to this university, and also the Jena Mineralogical Society, the members of which are extremely numerous, and include distinguished naturalists in every quarter of Europe, were founded by him, and derive their present importance from his zeal and disinterested labours. Though passionately devoted to the science of mineralogy, his early studies were dedicated to theology and philosophy, in the

latter of which he acquired celebrity by his edition of Terence. He died in his eighty-ninth year.

The minds of the Jena students have not stood proof against the politics of the day. On the evening of the 13th of July, they had a procession by torch-light (a species of 'illumination' to which our German neighbours are notoriously addicted), and made the public square resound with cries of 'Long live the Grand-duke!'—after which they consigned the resolutions of the German diet to the ignominy of an *auto-da-fé*.

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WEIMAR.—We should infer from a recent order issued by the public authorities, in the district of Dermbach, that the state of its infant morals must be at a passing low ebb, for their prohibitions extend—to prevent *children* from joining public dances in taverns or public-houses—to correct the *prevalent addiction of children to the drinking of ardent spirits* (!)—and to discourage parents from bringing up their children to the trade of *begging*. With reference to the first of these prohibitions, it is ordered, that all landlords, who sell brandy to children, school-boys, or girls, and apprentices, shall be deprived of their licenses. But what must be inferred of the morals of the better classes, when the heads of a district are compelled to call upon the clergy and secular authorities *seriously to lend their aid* in enforcing these prohibitions?

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GIESSEN.—This university—which has existed ever since the year 1607, the date of its foundation by the then Grand-duke of Hesse-Darmstadt, as one of the scholastic bulwarks of the Protestant faith—has long occupied a distinguished place among the German high schools of the second rank. During the devastating wars which characterized the first fifty years of the seventeenth century, it was united with the university of Marburg; but, after remaining five-and-twenty years in this state, it again resumed its station as an independent institution in 1650. It is now under contemplation to remove it to Darmstadt; and there can be little doubt that the proposal to this effect, which will be brought forward in the approaching session of the legislative body, will be carried unanimously.

#### PRUSSIA.

BONN.—During the past winter session, the courses of lectures in *Catholic Theology* have been delivered by four professors and one lecturer; in *Protestant Theology*, by five professors and one lecturer; in *Law*, by seven professors and four private lecturers; in *Medicine*, by twelve professors and three private lecturers; and in *Philosophy*, by twenty-eight professors and seven private lecturers. The number of students at present here is 904, of whom 144 are studying *Protestant Theology*, 239 *Roman Catholic Divinity*, 249 *Jurisprudence*, 140 *Medicine*, and 118 *Philosophy*.

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BERLIN—(4th August).—The anniversary of the birth of his present majesty, who was the founder of this university, was this day celebrated by a solemn act in the great theatre. It opened

with a hymn, accompanied by instrumental music, which was followed by a Latin address from Dr. Boeckh, professor of eloquence, tracing the improvements which have taken place during the reign of the present sovereign, in all that concerns schools and universities, and the gratifying progress which they have made under his auspices; after which the learned professor dwelt upon the influence which the encouragement of such institutions has in promoting civilization and rational freedom of thought. It was then announced, on the part of the faculty of theology, that their prize had been awarded to one of the students for his 'history of the festival of Easter;' and a similar award of prizes in other departments was made. The ceremony closed with the performance of vocal music.

**BAVARIA.**—The states have increased the grant for the maintenance of the gymnasia and national schools to a sum of 244,000 florins (about 25,500*l.*)

**SCHOOL OF MUSIC.**—Mr. Löhle, one of the leading vocalists attached to the Bavarian court, has submitted a plan for the formation of a 'general conservatory for vocal and instrumental music' in Munich, to the Minister of the Home Department. It is designed as a nursery for sacred and dramatic music, and particularly for supplying performers to the Chapel Royal, the royal company of musicians, the theatre, and other public establishments. The highest charge for entirely educating a pupil, inclusive of every expense, save that of clothing, will not, according to Mr. Löhle's proposal, exceed 200 florins (21*l.*) per annum.

**MUNICH**—(21st August).—Dr. Bayer has been re-elected rector of our university to the great satisfaction of all its members; and in the evening of the day on which Von Schelling closed his lectures on the 'Philosophy of Revelation,' the students, who had attended them, honoured him with a serenade of vocal and instrumental music.

**WÜRTZBURG.**—Dr. P. F. Von Siebold is preparing for the press, the *Nippon-Archiv*, etc., or 'A Description of Japan, and the Islands in its vicinity or under its protection, compiled from Japanese and European works, as well as personal observation.' As the writer was seven years under detention in that country, and by the ultimate liberality of the Japanese government, was allowed peculiar opportunities of inquiring into its state, his publication is likely to be of considerable importance to the general, no less than the scientific, reader.

### AUSTRIA.

**VIENNA.**—The total number of students, who attended this university in June last, was 1619; namely,—

Students in Theology	309
„ Law	332
„ Medicine	519
„ Philosophy	459
	<hr/>
	1619



## SWITZERLAND.

**GENERAL SWISS UNIVERSITY.**—We hear that the scheme of forming a 'Federal University' is gaining favour in most parts of Switzerland. The cantons of Zürich, Bern, Friburg, Soleure, Argovia, and the Vaud, have offered to come zealously forward, and no doubt is entertained of the accession of Lucern and Geneva. The central situation both of Bern and Zürich has induced these two cities to contend for the honour of receiving the proposed university within their walls; but the rivalry is in the best spirit, and the governments of both cantons offer to make great sacrifices in case either of them obtains a preference.

**BERNE.**—(From a Correspondent.)—No one acquainted with the state of Switzerland nineteen years ago, and with the great and progressive improvements which have since been made in every institution on which public and private welfare are dependent for their furtherance, can fail to have observed, with infinite regret and some indignation, that scarcely one of its cantons has escaped the prevailing mania for political changes. The Swiss, soured by the distress incident to a state of things which has paralysed industry, confidence, and commercial intercourse, from one end of Europe to the other, have unfortunately lent too ready an ear to the artful persuasions of the swarms of needy lawyers and medical practitioners, with whom their soil is deluged; and Berne, like its neighbours, has not been exempted from the perils of intestine convulsion. I wish I could enter more at large into the admirable vindication which has been published by the great council of this canton, of their conduct in administering its affairs between the years 1814 and 1831, inclusive;\* but as the object of your inquiry is limited, I must reluctantly confine myself to a sketch of what they have done with reference to the important branch of education, and then leave you to infer, that, in other departments, their proceedings have been marked by an equal anxiety to promote the well-being of their fellow-countrymen.

At the head of the public seminaries in this canton stands the *academy* in Berne, which was established in the year 1804; the grant made for its support, at that period, was 40,000 Swiss francs (about 3100*l.*); it has since been raised to 53,600 francs (about 4150*l.*); and such modifications have been gradually made in its internal organization, that it may now rank amongst the best high-schools of a second order. It is endowed with six and thirty scholarships, of the value of 15*l.* a year each, and twenty 'mushafenstelle' (the old Swiss name for an open or free-table), of half that value. The number of students varies from 180 to 200. There are attached to this academy two libraries, a school of design, with every requisite appendage, several cabinets of natural history, extensive collections of instru-

\* 'Report to the Great Council of the City and Republic of Berne on the Administration of their Affairs in the last Seventeen Years, from 1814 to 1831.'—Large 8vo., containing 582 pages of text and 200 pages of appendixes.

ments, a veterinary hospital, on the erection of which 3000*l.* was laid out in 1821, and, in connexion with the latter, a blacksmith's establishment, in which between three and four thousand horses were shod in 1830. Introductory to this institution is a *grammar school*, with a school for riding and gymnastics, another for swimming, and a third for military exercises. The government have expended nearly one million of francs (about 79,000*l.*) on these two establishments since the year 1814. There are colleges at Pruntrut and Delsberg, as well as a gymnasium at Biel, which have been supported and improved by yearly grants from the public treasury. But one of the most serious and always prominent charges against the government of this canton is, that they have designedly neglected the 'march of intellect' among the lower classes. A false accusation was however never made; for in the districts, where Protestantism obtains, there were, in 1806, 507 national schools, which educated 41,208 pupils; and, in 1826, the number of the former had increased to 701, and of the latter, to 65,516. It is true, that no provision has been made for the masters; but this has arisen, on the one hand, from a conviction that salaries are drawbacks upon individual exertion; and, on the other (which has, indeed, been the chief cause), from the inadequacy of the revenue to meet so heavy a charge. With all this, the purse of the government has been at all times open for the building and general support of these schools, for votes to masters where the remuneration was obviously insufficient, to seminaries for educating teachers, and for rewards on account of long or meritorious services. On such objects as these the sum expended since the year 1814, has been nearly 179,000 francs (about 14,100*l.*)

As not altogether unconnected with this subject, I may remark, that in the interval between 1814 and 1831, an outlay of 2,232,524 francs (or 176,700) has been made in building or repairing churches and ministers' residences, and of 328,000 francs (nearly 26,000*l.*) on the erection of a new House of Correction, which is so admirably organized, that, on an average, each prisoner defrays, by the produce of his labour, two-thirds of the cost of his maintenance. There is not another prison in Switzerland where such a result as this is obtained. In conclusion, I add, from the official data before me, that an increase in the population of this little state of 43,049 souls, in the ten years between 1818 and 1827, is a strange proof of misgovernment; and not less so, that last year the number of inhabitants should have been 380,972, which is above 40,000 more than in 1764, when Bern comprised the cantons of Vaud and Argovia.—(Bern, 30th July.)

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ANABAPTISTS OF THE JURA.—A few of the deluded followers of John of Leyden, who were fortunate enough to escape the extermination of his daring sect at Munster, fled into the Bernese territory, and found a refuge among the forests of the Jura. Their character appears to have undergone a complete revolution by this migration to the south; instead of being a terror to surrounding nations, they

are become a virtuous and peace-loving race of men, and their lives are spent in religious meditation, at the loom, or in agricultural pursuits. They approach more nearly than any of the present day to what we have been accustomed to conceive as constituting the character of the primitive Christian. They are skilful husbandmen and mechanics, upright in their dealings, as regardful of their neighbours as of themselves, mild and benevolent in their whole deportment, and deem a simple 'yes or no' as binding as oath or bond. The feeling with which they are regarded by their fellow-countrymen of the present day, whether Catholics or Protestants, partakes more of veneration than common esteem. I refer particularly to the Anabaptists of the district of Moutiers, through which I wandered when visiting the valleys of the ancient bishopric of Basle. This division of the sectaries have formed themselves into a sort of brotherhood of good offices, and every member has contributed of his pecuniary store towards establishing a fund for the common good. Out of this fund relief is administered to the indigent and infirm; damages, occasioned by the unforeseen calamities of fire or storms, are made good, and aid is given to the few who may suffer from misfortune or imprudence in their intercourse with the world; though in the latter case assistance is withheld after it has been thrice bestowed, and the individual is abandoned as incorrigible. The more elderly members of this little community watch, by common consent, over the conduct of the remainder, and are vigilant guardians of its laws and of purity of conduct. The dialect in use among them is that of their ancestors, low German. At the opening of their divine service, the one washes the other's feet; they assemble to celebrate it on no one particular spot, but it is always under their own domestic roof, and without either ostentation or mysteriousness; its predominant spirit is love of the Supreme, whom they conceive to look more benignantly on the affections of the heart than the exertions of the intellect. There is something indescribably winning in the patriarchal simplicity of the venerable seniors of this community, and the cheerful, innocent disposition of the more youthful of the softer sex; every member of the family spends the day in some sedentary or laborious employment, to which the possession of a heart devoid of guile lends an animating stimulus. Even the sceptic could not cross their threshold and rest his eyes upon a scene of such unaffected piety and purity of manners, without being tempted, against his will, to believe in the existence of Christian virtue, and to love it for its fruits. I could cheerfully have forgotten the world to live amongst them, and avert my eyes for ever from the discord, the vanities, and the vices of more refined life.—(*Lettere di T. Dandolo.*)

#### ITALY.

THE PROPAGANDA IN ROME.—One of the most favoured institutions in the Roman capital is that called the '*Propaganda*,' which forms a sort of community of itself, and, at an earlier date, exercised no small degree of influence over the Christian world. It

was founded by Gregory the Fifteenth, in the year 1622, and was subsequently enlarged by Urban the Eighth. In the time of the latter, it received an endowment of 615,000 scudi (about 125,000*l.*), and possessed an income of 24,000*l.* This same pontiff assigned to its members the buildings, which they occupy at the present day, under the name of the '*Collegium Propagandæ Fidei*;' it is a handsome palace in the vicinity of the Spanish square. An endowment, set on foot for ten youths from various countries, by one Vides, a Spaniard, gave the first idea of founding this great establishment: to this endowment Cardinal Onofrio attached a subsequent provision for twelve youths, in 1637, and he directed that they should consist of Georgians, Persians, Jacobites, Melkites, and Copts. Two years afterwards he bestowed a second endowment upon it for thirteen Ethiopians and Brahmîns: and it was subsequently endowed as a seminary for Chinese and Japanese; but as the converts of that clime could not live under a Roman sky, this department of the institution was removed to Naples. The college at Rome has, at the present moment, eighty pupils under its care, amongst whom are eighteen Armenians, five Moroccose, and some few Dutchmen, Illyrians, and Germans. Two of them are lodged together in each cell; they are compelled to labour assiduously, and are kept under rigid discipline. Only one of them is allowed, and this under special permission, to go out of the college at a time: and when they take exercise in their own grounds, they are obliged to walk in files of two. Their dress is a black cloak, with five red buttons, (symbolical of the five wounds of the Saviour!), and long black strips behind their backs; the cloak being fastened with a red girdle, signifying, as they say, the exclusive devotion of their lives to the duties of their calling.

### TUSCANY.

**THE TUSCAN UNIVERSITIES.**—This principality, though possessing a population of scarcely 1,200,000 souls, has two complete universities, *Pisa* and *Sienna*, besides what may be called a semi-university, *Florence*. With such limited resources as it possesses, it is not possible, however, that anything like great excellence should fall to the lot of all three: for it is unreasonable to expect, that Tuscany can ever produce a sufficient number of individuals, competent to fill the various chairs in these institutions; nor is the remuneration attached to them of sufficient moment to tempt foreign scholars to court them. Were there but a single university, and this established in the Tuscan capital, its professorial body would be supplied with the most eminent talents which the country could produce, and the labours, both of the teacher and his pupil, would derive inestimable benefit from the museums, libraries, and other valuable resources, which are to be found within the walls of Florence.

The last few years have deprived Tuscany of some of its most distinguished scholars, and men of science. In *Vaccà*, Pisa has lost the first chirurgical practitioner in Italy; whilst *Sienna* has to deplore the decease of *Mascagni*, who had acquired universal celebrity by

his discoveries with reference to lymphatic vessels, and *Valeri*, a most eminent publicist. The three universities are frequented by scarcely more than 900 students; Pisa having about 450, Sienna 260, and Florence rather more than 200.

### SICILY.

**CALCULATING BOYS.**—There are now living in Sicily three boys, who appear to be equally gifted with a singular aptitude for arithmetical calculations. At the head of the triumvirate stands Vincent *Zuccherò*, to whose extraordinary feats in calculation the public curiosity has of late been repeatedly directed. It would seem, from recent experience, that this youth possesses a mind capable of devoting itself with rare success to other branches of study besides the mathematics. Two years ago, he was ignorant even of his alphabet; but, in consequence of the pains taken with him by the Abbé Minardi, who has been engaged as his tutor through the liberal interposition of the government and corporation of Palermo, he is at this moment able to read off-hand the most difficult of the Latin and Italian classics, and has given public proofs of the unprecedented extent of his acquirements. With all his seriousness, both of mind and habits, he possesses an engaging vivacity of spirit; and it is related of him, that two young men, by way of cracking a joke with him, having asked him what was the product of two, multiplied by the same number, *Zuccherò* answered instantly ‘400.’ His interrogators inquiring, ‘how he could make that out?’—‘Two multiplied by two,’ retorted the child, ‘make four; but add two noughts, such as you two, and my 400 is found in a trice.’ At the very moment of his affording merriment to the spectators by this sally, two other boys, by name *Ignatius Landolina* and *Joseph Puglisi* came forward to enter the lists against him. The former has not yet reached his tenth year, though he has already attended several public meetings, and resolved some of the abstrusest questions in the highest branch of geometry, which were put to him by professors Nobili, Scuderi, and Alessi, of the university of Catania. On these occasions, *Landolina* did not confine himself to a mere dry answer; but assigned the reason for the result, and entered acutely into the metaphysics of the science. The third child, *Puglisi*, who is seven years old, afforded no less striking and indisputable proofs of his extraordinary talent in giving off-hand answers to problems, which usually require tedious arithmetical calculations. It is remarkable to see him, in the very act of listening to a question and giving his solution, pursuing his pastimes like any other child, as if both the one operation and the other were matters of equal ease and unconcern to him.

### POLAND.

**WILNA.**—We find the following paragraph in a late number of the Nuremberg Correspondent. ‘*Wilna*, 22d June.—A few days ago some Imperial Commissioners came here, and shortly after their arrival, though without exhibiting any credentials, proceeded to examine into the university funds, which they found to be abun-

dant. After this, and not before, they produced a ukase of the 12th instant, directing the suppression of the university of Wilna, without replacing it by any similar institution. The whole body of professors attached to it are dismissed; but, at the same time, are permitted to apply for appointments in other establishments. Pelikan, counsellor of state and curator of the university, who had rendered it eminent services, is also discharged from his functions. Wilna is to possess, in future, nothing but a medical and surgical academy. In this way are the Poles stripped of one seminary after another. The university library, consisting of no less than 200,000 volumes, is exposed to the fate of other Polish property, and transplanted to the soil of the conqueror.' We shall be rejoiced to find that this statement is exaggerated or untrue, though we fear that it cannot be impugned, inasmuch as it has been repeated in other continental journals without being contradicted. The university has existed above 250 years, having been founded by Bishop Valerian Protasowitz in the year 1576, and soon afterwards chartered by Stephen (Bathory), king of Poland. It had gradually fallen into a state of complete decay, when, in 1781, the 'commission of studies,' instituted by Stanislaus Poniatowsky, re-modelled and renovated it under the name of the *Schola princeps*, or alma mater of the schools within the grand-duchy of Lithuania. The execrable partition of Poland having transferred this duchy to the Russian sceptre, the university of Wilna was once more re-modelled under the government of the present autocrat's predecessor in 1803, and endowed by him with a capital of about 25,000*l.* Its academical establishment has, of late years, consisted of 32 professors, and 12 assistant professors, attached to one or other of the four faculties of the fine arts and belles lettres, physical and mathematical sciences, medicine, and morals and politics; the latter comprising divinity, as well as jurisprudence. It has an excellent observatory, and botanical garden: and the societies of botany and the arts and sciences, the Imperial Academy of Medicine, a medico-chirurgical seminary, a college for the study of theology, according to the Greek tenets, &c. have hitherto rendered it an important centre of education for the Lithuanian, and his immediate neighbours. The number of students has latterly ranged between three and four hundred.

#### RUSSIA.

**SCHOOL FOR CIVIL ENGINEERS.**—In this country the maintenance of the public roads is a duty which falls upon the occupiers of land; and it becomes more onerous from there being no class of persons amongst them who are capable of shewing them how to construct and repair the roads in an economical and durable manner. With a view to supply this deficiency, the Emperor of Russia has lately sanctioned the establishment of a *School of Civil Engineers*, to which every province throughout the empire, excepting Grusia, Armenia, and Siberia, is to send two pupils, of noble families, above fifteen, and not exceeding eighteen years of age, for education. They are to go through a four years' course of instruction, towards which the

government is to contribute 1000 roubles, annually, for each pupil, besides laying down 250 for each for the outfit of the seminary, and paying the pupils' travelling expenses to and from St. Petersburg. After the course is completed, each pupil is to be sent back to his province as surveyor of the roads; and it is compulsory upon him to discharge the duties of the office for the space of six years, at the end of which time he is to be free to enter upon any occupation which may suit him better. The expense of the institution, so far as the government is concerned, is estimated at 100,000 roubles (4500*l.*)

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**EASTERN LANGUAGES.**—Dr. J. J. Schmidt, a member of the St. Petersburg Academy of Arts and Sciences, is preparing, as an Addendum to his 'Grammar of the Mongolian Language,'\* a Mongolian vocabulary, and a grammatical outline of the Kalmuck tongue.

**SUNDAY SCHOOL.**—A Sunday school, in which instruction in drawing and the art of design is afforded gratuitously to every individual who may be desirous of taking advantage of it, was opened under the roof of the Technological Institute at St. Petersburg, on the 8th of June last (27th May, O. S.)

### GREECE.

**ANCIENT SPARTA.**—(Abridged from a recent letter of Dr. Thiersch.)—After crossing a bridge on the high road to Tripolizza, and then winding their way through the broad valley watered by the Eurotas, the travellers gained the upper part of the valley about four o'clock in the afternoon, and shortly afterwards reached Mistra. The same afternoon they rode back and ascended the hills near the Eurotas, which lie beyond the village of Magula, on the summit and in the vicinity of which ancient Sparta was situated. Its remains lie scattered in the open fields. An eminence, on which the inhabitants collected and fortified themselves in the times of the Byzantine sovereigns, as well as the country round about it, abounds in brick-work; nearly the whole of these remains, which partly consist of old temples, is however, of Roman construction of a late date. With few exceptions, there is nothing of Hellenic origin extant beyond some shafts of columns and fragments of pediments, and what lies buried in the foundations of the more modern walls; but there are masses of ruined dwellings on the hills, and elevations of considerable extent, similar to walls. The afternoons of the following days were spent in antiquarian and topographical investigations; but Thiersch and his companions state, that they found Colonel Leake's last survey of no sort of use to them. The site of the theatre is the only spot as to which the visitor cannot be mistaken; but the remains of the market, Artemis Ork'ia's temple, several other temples, and the tomb of Leonidas, are not traceable without the assistance of inscriptions and Pausanias's descriptions. Leonidas's tomb is one of the finest specimens of Greek architec-

\* 'Grammatik der Mongolischen Sprache.'—Large 4to. St. Pet. 1831.

ture; the wall to the north, which occupies a space of two and thirty feet, is constructed with three solid masses of stone, one of which is sixteen feet in height. This interesting site offers an abundant field for research and excavations, as well as for correcting the blunders of preceding travellers and map-makers, particularly O. Müller's, whose plan exhibits hills and acclivities, which never existed, streams purely imaginary, plains where there are hills, and hills where nature has formed plains. The day after their arrival, Thiersch made an excursion to the southern part of the valley and the acclivity of Therapnæ, where he explored Amyclæ and an ancient Thesaurus, which is supposed to have been excavated on the site of Leucæ. He found the springs and streamlets, which water the olive-grounds and orange-gardens at the foot of Mount Taygetus, in most extraordinary abundance.

#### EGYPT.

WE are afraid that there is too much truth in the following remarks, which originate with a French resident. 'The public have heard much of the schools lately opened in this country; but they cannot produce any salutary effect on the mind or manners of the people at large, being of an entirely military character. The medical school, for instance, has no object beyond that of forming surgeons and medical practitioners for the use of the army. The same observation holds good with regard to the manufactories recently introduced. The mechanics, workmen, and engineers, whom Mohammed Ali has imported from Europe, have not been brought here for the purpose of civilizing Egypt, but with a view to gratify the pasha's cupidity, or forward his private speculations. They may build new ships, repair old ones, and set particular works and factories afloat, but they do not form pupils nor communicate their acquirements to others; and when they quit the country, the natives will not have derived one iota of improvement from their stay; for their intercourse with them is destitute of any moral influence whatever.'

#### ISLE OF BOURBON.

THE seminaries in this island consist of a *royal college*, which has twelve professors and 150 pupils; youths of colour are not excluded; *two schools*, kept by the brotherhood of the Christian doctrine; and *three*, by the sisterhood of St. Joseph; *eight private boarding schools* for boys, and *seven schools* for girls. Six half-pensions (*demi-bourses*) are set apart for natives of this settlement in the royal colleges in France.

The island contains likewise a philanthropic institution (*bureau de bienfaisance*), two royal hospitals, two botanical gardens, a medical board, which is empowered to grant licenses for practice within the limits of the colony, and a chamber of commerce.

#### THE SANDWICH ISLANDS.

(Extracted from a letter written on the spot last summer.)

'O-A-HU is, in every sense of the word, a second paradise. There is not a single production of the vegetable kingdom but thrives here



with the greatest luxuriance, and every animal imported into the island has increased in an astonishing manner. The horned cattle in Owyhee have grown wild, and live in large herds upon the acclivities of the snow-capt volcanic mountains. It will scarcely be credited, that these animals at times attack the Indian villages and compel the inhabitants to escape for their lives. The missionaries, who would almost appear to sport with the welfare of their flocks, have contrived to get the cultivation of the more important species of colonial productions strictly *prohibited*. Don Francisco Marini, a man of vulgar education but of an intelligent and upright mind, whose name will always stand foremost in the annals of Polynesian agriculture, has introduced the most useful plants from every quarter. His Guatemala cocoa is of the finest quality;—he likewise cultivates coffee, limes, oranges, grapes, a splendid popaya from the Marquesas islands, tamarinds, cotton, pine-apples, and other fruits. A. M. Serrière of Batavia has also introduced indigo, which has turned out of an excellent description. But all of these products, on which the prosperity of so many civilized nations depends, even to the growth of the sugar-cane on a large scale, are lost to the people of this region: and why are they lost?—Because ignorance maintains the upperhand, and the blessings even of elementary education are withheld from the islanders. All the sandal-wood has been felled, and the only source of their former prosperity being thus gone, the poor creatures have scarcely been familiarized with the wants of a civilized state before the means of satisfying them have disappeared. Metals are found in the Sandwich Islands, and pieces of gold have been collected in Owyhee, and silver and copper in O-a-hu; nothing certain, however, is known as to their existence in any abundance. The religious and political state of the Sandwich Islands, at the present day, is wretched indeed, and originates in a most deplorable occurrence. After the death of the celebrated governor, Karaimoku, (better known by the name of William Pitt), his brother Boli, who accompanied Riho-Riho to England, became prime minister in O-a-hu. This individual protected the young king as well against the power of the Eri-tribe as the intrigues of the missionaries. It is now about fourteen months since he set sail for the new Hebrides in the brig Tameahamea, for which the king paid 40,000 hard dollars, besides a quantity of sandal-wood. He took about 360 Indian warriors with him, apparently with a view of making descents and conquering new territories. The vessel disappeared,—not a word has been heard of her fate; and the consequence has been, that Kuakini, who brought his own followers with him from Owyhee, conspiring with his sister, the dowager queen-mother, now reigns paramount in these islands. The young monarch observed to me himself one evening, “Things will be quite changed again when Boli comes back.”—But Boli will never come back.’

## BRITISH.

OXFORD, June 28.—The following subjects are proposed for the Chancellor's prizes for the ensuing year, viz.:—

*For Latin Verse*—‘Carthago.’

*For an English Essay*—‘On Emulation.’

*For a Latin Essay*—‘De Atticorum Comœdia.’

*Sir Roger Newdigate's Prize*—For the best composition in English verse, not limited to fifty lines, by any Under-Graduate who, on the day above specified, shall not have exceeded four years from the time of his matriculation—‘Grenada.’

*Theological Prize*—‘The analogy of God's dealings with Men would not lead us to expect a perpetual succession of miraculous powers in the Church.’

LONDON UNIVERSITY, July 14.—At a meeting of the council, &c. the Bishop of Chichester presided, for the purpose of distributing the prizes awarded to the general classes, when a report was read of the state of the university. The school established for younger students, preparatory to their entry into the university, it was stated in the report, was attended by 139 pupils.

Prizes of books were distributed as follow:—

*Greek*.—Senior class, first prize, Mr. A. C. Gooden; second prize, Mr. J. Uwins. Junior class, Mr. J. Thompson, and Mr. J. Lainson (equal); second prize, Mr. C. Dobson.

*Latin*.—Senior class, Mr. A. C. Gooden; second prize, Mr. C. Barton. Supplemental prize from Professor Key, Mr. J. Batten; junior class, Mr. J. Lainson, and Mr. J. Thompson.

*Mathematics*.—Senior class, Mr. Aldam; second class, second division, Mr. C. Barton, Mr. H. Cole; first class, second division, Mr. J. Uwins, Mr. R. Broome; second class, first division, Mr. T. Watson, Mr. N. Wornum; first class, first division, Mr. S. Spalding, Mr. J. Leitch.

*Natural Philosophy*.—Mr. J. Williams, Mr. W. Christie, and Mr. J. Watson.

*Philosophy of the Mind and Logic*.—For general excellence: Mr. J. Woolley. Examinations: Mr. J. Woolley, Mr. W. Christie.

Dr. Blair, Professor of English Literature, stated that he had not held any examination, but wished to distinguish one pupil in each class for assiduity, namely, in the senior class, Mr. J. Williams; in the junior, Lord W. Townshend.

Prize Essay in junior English class, Mr. S. Phillips.

*French*.—Mr. T. Wheeler, Mr. S. Spalding.

*English Law*.—Mr. Harden, Mr. Heath, Mr. Hubbock (equal).

Essay Prizes given by Professor Amos, and by subscription among pupils: Mr. Hare, Mr. Hubbock, Mr. Heath, Mr. Gale.

KING'S COLLEGE.—On the 6th of July, the first annual distribution of prizes, adjudged at the close of the academical year, 1831-2,

took place in the presence of a numerous meeting. The Archbishop of Canterbury took the chair as visitor of the college, and was supported by the Bishops of London and Llandaff, Earl Brownlow, Lords Bexley, Henley, and others. The successful candidates were announced as follows :—

*Theology*.—1. J. A. Frere ; 2. H. J. C. Smith ; 3. E. Sleep ; 4. J. Smith ; 5. William Conway ; 6. W. Winchester.

*Classics*.—Senior class, 1. J. A. Frere ; 2. E. Sleep. Junior class, 1. J. Smith ; 2. G. Sweet.

*Mathematics*.—First class, 1. R. A. Gordon ; 2. William Conway ; second class, W. W. Pocock ; third class, F. W. Shaw ; fourth class, R. Peppercorne.

*English Literature*.—H. J. C. Smith.

*French Literature*.—1. H. Tritton ; 2. J. E. Cooper.

**BRISTOL COLLEGE**.—The students of the senior department of the college were publicly examined by the visitor, the Rev. W. D. Conybeare, the principal, and vice-principal, on Wednesday and Thursday, the 27th and 28th of June, after having undergone a private examination during several preceding days. The prizes and certificates of honour were distributed as follows :—

*For General Proficiency in Science and Classics*.—First Grand Prize of 10*l.* (given by a Member of the Council), to Clark. Two Grand Prizes of 5*l.* each (given by the Visitor, Principal, and Vice-Principal), to Mayers and Foster.

*Prizes of Books and Certificates of Honour* (given by the Council). *In Classics*.—Prizes to Surrage, Brett, and Prichard. Certificates of Honour, to Baker, Bompas, sen., Swayne, Nicholson, Lean, Lewis, Daubeney, Nash, Bell, Ravenhill, Jameson, and Fussell.

*In Mathematics*.—Prize to Carpenter. Certificates of Honour to Armitage, Bompas, sen., Fussell, and Holden.

*In English Prose Composition*.—Prize to Cousins. Certificate of Honour to Armitage.

*In English Verse Composition*.—Prize to Baker. Certificates of Honour to Cousins and Swayne.

*In Hebrew*.—Prize to Sibly.

*In French*.—Prizes to Surrage and Prowse. Certificates of Honour to Carpenter, Nash, Foster, and Sibly.

*In German*.—Prizes to Clark and Baker.

The subjects of the senior class in classics were—*Ranæ* of *Aristophanes*, \**Prometheus Vincetus* of *Æschylus*, Portions of the First Book of *Thæcydides*, and of the *Phædon* of *Plato*, \**Agricola* of *Tacitus*, First *Georgic* of *Virgil*, and \**Ars Poetica* of *Horace*. Of the second division of the middle class—Portions of the \**Œdipus Tyrannus* of *Sophocles*, and of \**Demosthenes de Cqrona*, First, Fourth, and Tenth *Satires* of the First Book, and part of the *Ars Poetica* of *Horace*, \**First* and \**Second Oration*s of *Cicero* against *Catiline*.

The first division of the middle class were examined in the subjects marked thus\*.

The mathematical subjects examined in were—For the senior

class : Differential Calculus and Astronomy, including the Principles of Plane and Spherical Trigonometry, Logarithms, &c. For the middle class : Euclid, to the end of Sixth Book, Algebra, to Quadratic Equations, and Arithmetic. For the junior class : Euclid, First and Second Books, First Principles of Algebra and Arithmetic.

The students of the junior department of the institution also underwent an examination, the public part of which took place on Friday and on Saturday morning, June 29th and 30th, and was conducted by the principal and vice-principal of the college, and by the head and assistant master of this department.

The Prizes were distributed in the following manner :—

*In Classics.*—(Lucian, Cæsar, and Ovid), to W. Wayte; (Lucian and Cæsar), to E. Fripp.

*In Mathematics.*—(Euclid, First Book, Algebra, to the end of Simple Equations, and Arithmetic), History, Geography, Writing, Reading, &c., W. Wayte.

*In the First Principles of Geometry and Algebra, Arithmetic, History, &c.* (as before), — Grindon.

*Extra Prizes for General Proficiency*, to J. Swayne and H. Baker.

*In French.*—Prize to W. Wayte. Extra Prize to J. Swayne.

Certificates of Honour to Lilly, Escario, Peck, T. Prichard, C. Wayte, Grindon, Miller, and Claxton.

Though the students of both departments are now under the same roof, they are kept perfectly distinct from each other. The number entered exceeds *eighty*.

The following is a corrected list of the present heads of this institution :—

Visitor and Superintendent of the College, the Rev. W. D. Conybeare, A.M., F.R.S., &c. &c.; Principal, Jos. Henry Jerrard, D.C.L., Fellow and late Classical Lecturer of Caius College, Cambridge; Vice-Principal, Rev. G. A. Butterson, M.A., Fellow of St. John's College, Cambridge; Head Master of the Junior Department, John Price, M.A., of St. John's College, Cambridge; Assistant Master of the Junior Department, Mr. W. K. Coles; Professor of French, L. E. De Ridder; German, A. Momber; Italian, F. X. Donato; Spanish, Col. Escario.

LECTURES ON EDUCATION.—Mr. Henry Althaus, of the British and Foreign School Society, has recently delivered several lectures in various schools of the metropolis and its vicinity, on the subject of the *Education of the Children of the Working Classes*. The audience at most places has been large, varying from 200 to 600 persons, chiefly parents, who appeared to take considerable interest in a subject upon which so much general ignorance unhappily prevails. The lecture has usually been discussed under six heads :—1st. The reception of knowledge; 2d. Unfolding of the thinking principle; 3d. Formation of character; 4th. Some objections to education refuted; 5th. Effects of education on pauperism and crime; 6th. Influence of education on the present circumstances

and immortal destiny of children. The principles advocated have been explained by reference to the *British or Lancasterian* system of primary instruction. To illustrate the superior advantages presented by this method of teaching, and to show its practical bearing upon society, several anecdotes have been related, and a class of boys examined before the company. These lectures, it is to be hoped, will awaken some interest in behalf of popular education in the several localities.

**HORSHAM.**—Two correspondents have written complaining of errors and omissions in the account of the state of education in this town, given in our last number. We know nothing of the circumstances ourselves; but as we had the authority of the name, &c., of our first correspondent, we believe, if he has erred, it has been from the want of correct information, which, we know, it is frequently difficult to procure, and not from any intention to misrepresent. We shall content ourselves with noticing the points which have been objected to, and giving the information which we have received.

1. The regulations as to religious instruction, &c., of Collyer's free-school, are in conformity with the intention of the founder, and the special directions of the Court of Chancery: 'if a dissenter, therefore, chooses to send his child to this place of education, the hardship complained of is created by himself, since he is previously aware that such a regulation exists.'

2. The number of children on the books of the British school is stated to be—boys 140, girls 54, infants 60—total 254, instead of 360, as previously stated. It is also urged, that though avowedly not intended to inculcate the religious doctrines of any particular denominations of Christians, yet, that practically, from the oral instruction given by the master and mistress, rigid Calvinism is taught.

3. The national schools have on their books—boys 108, girls 92, infants 120—total 320, instead of 220, as previously stated.

4. There are, also, in addition to the libraries mentioned, a church lending library, consisting of 200 volumes, in constant use; a subscription library of 160 volumes, chiefly on history, biography, and travels, with a few on the sciences and divinity; and a tract society, supported by the Unitarian Baptists, possessing about 40 volumes, and 300 tracts, which are lent gratuitously to any person disposed to read. Five religious periodicals, with one American, and Miss Martineau's *Illustrations of Political Economy*, are circulated among the subscribers to the Tract Society.

#### SCOTLAND.

**EDINBURGH.**—The report of the Committee of the General Assembly for increasing the means of education and religious instruction in Scotland, particularly in the Highlands and Islands, has been recently published. It is there stated that they have established 85 schools; from the returns of 82 of which (three having

made no return) it appears they were attended in winter by 6739 scholars, the average attendance on each being 82; of these 2964 were learning Gaelic, 6093 English, 3352 writing, 1999 arithmetic, 105 book-keeping, 268 geography, 38 mathematics, and 108 Latin.

The committee mention that several of these schools are established in Roman Catholic districts, and they explain in what manner 'they have deemed it expedient and reasonable to deal with the Roman Catholic population in the matter of religious instruction.' Their method, they say, 'neither attempts to convert from the Roman Catholic faith, nor to instruct in its principles: it recognises, in all the religious lessons that are given, nothing but what is Protestant, and omits no part of the Protestant doctrines; while, at the same time, it does not seek to enforce on the Roman Catholic scholars any portion of those lessons to which they may object as inconsistent with the peculiar tenets of their church. By this toleration, which is scrupulously practised, as well as pledged both in prudence and humanity, the committee are assured that their schools have been everywhere acceptable and attractive to the Roman Catholic population. Without any apparent remembrance of the religious distinctions that subsist betwixt them, the Roman Catholics are well pleased to be instructed along with the Protestants in all the literary branches; and they think it not unsafe to be present in the schools when religious instruction is imparted to their Protestant fellows, upon the methods which they themselves may on principle not have chosen to accept. It may be added, that the Roman Catholic scholars have generally, or rather universally, declined to be instructed in the Protestant catechisms.'

The committee detail some interesting facts relating to school libraries. 'The number of lendings or issues during the year ending on the 1st February last, was 18,328 from seventy-four schools, and that, with few exceptions, the borrowers have everywhere had recourse to them of their own accord, without compulsion, and without persuasion on the part of the teacher. On the whole there is no doubt that these libraries have succeeded, at least in the primary object of obtaining a pretty general circulation in the districts where they have been stationed. At Scammadale, in Lorn, each borrower appears to have perused, on an average, seventeen volumes in the year; and at Unst, the remotest of all the British isles, and the supposed *Ultima Thule* of antiquity, it is pleasing to observe that the issues were no less than 1430. At Ceabin, a station on the northern shore of the main-land in Scotland, there are sixty-two scholars in attendance; not one of these has yet applied for a single volume from the library, which is daily exhibited in the school; but the reason assigned by the teacher is at once satisfactory and interesting, "few, if any, of the scholars are yet able to read them."'

The average amount of salary paid to the conductors of these schools is 21*l.* 5*s.*; and a deputation from the committee visit and examine them occasionally, in some cases, twice in the course of the year. These reports are published, and circulated among the

teachers, and appear to have done much good by exciting a spirit of emulation, and diffusing the knowledge of advantageous modes of instruction among them. These schools are divided into two classes, the first or higher class teaching Latin, mathematics, geography, and book-keeping; and the committee remark that the schools of this class are observed to be greatly superior to the others even in the ordinary branches. This, they add, 'has given them a bias in their preference of teachers of the higher order, even to schools of the ordinary description; for it has proved, that after all, there is some correspondence betwixt the attainments of a teacher and his efficiency in the duties of his school.' We are glad that this apparently obvious truth is beginning to be acknowledged and acted upon. Another interesting fact contained in the report is, that, in the Highland schools, the scholars of all ages are, for the most part, instructed in two languages, the Gaelic and English, which, so far from being oppressive to the minds of the young, is stated to exhilarate their spirits and quicken and develope their understandings.

'When a pupil, for example, has arrived at the ability to read, he is taught to translate alternately from the one tongue to the other, until the language which has been acquired from his books becomes only not so familiar as that which he is accustomed to speak. He is taught to render not merely word for word, but, in some instances, to convert whole sentences, involving the greatest differences of idiom.'

Dr. Bell has bequeathed 5000*l.* to the purposes of this institution; but the committee lament their want of funds to enable them to be as extensively useful as they might be, notwithstanding their extreme economy. Numerous applications are made to them, not only from the Highlands but from the Lowlands, to many of which they are reluctantly forced to give denials. The great necessity of an increase of their valuable establishments is proved by the fact, that 'betwixt 80,000 and 90,000 persons, above six years of age, in the Highlands and Islands alone, are still unable to read in either language.'

The directors of the Edinburgh Academy, 'an incorporated proprietary school, have published their annual report, from which it appears that economy in the expense of teaching, and proficiency on the part of the students, have been most satisfactorily attained. The prize essays and poems have also been published; which together with the report, and the plan of the academy, form a very complete statement, such as we think all large schools should publish.

The information as to the state of education in the following places and districts in the year 1829, may not only be interesting in itself, but useful as affording points of comparison with any future reports from the same places.

MORETON-HAMPSTEAD, with the adjacent parishes of North Bovey, Lustleigh, and Manator, form an agricultural district, about seven miles in length and breadth, upon the borders of Dartmoor, in

Devonshire, and about fifteen miles west of Exeter. The district is considered one of the wildest, least cultivated, and least educated in the county. The population is about 3000. At Moreton, which is a market town, there is a good free school for writing, arithmetic, &c., which is well attended by the farmers' sons of the neighbourhood, a few only being on the foundation; and there is a private school at which the classics are taught, which, however, has not more than fifteen scholars; there are also day schools and schools for females, and a parish school. At North Bovey there is a parish school, under the superintendence of the clergyman, in which reading, writing, and arithmetic are taught, attended by about forty scholars, twenty-four of whom are taught gratis. There is also a school for reading and a dame's school. At Lustleigh and Manator there are parish schools, superintended by the clergyman; but writing is not taught in them. The total number of children attending these schools is estimated at 500, but by far the greater part are only instructed in reading. The great impediment to improvement is stated to be the parish apprentice system, which is general throughout the county. At nine years of age the children are bound out to masters who entirely neglect their education, and it is frequently found that children, who, on leaving school are able to read and write, in a short time forget the whole.

In BIRMINGHAM, exclusive of Aston, the following was the number of children in the different charity, day, and Sunday schools:—

	Boys.	Girls.	Total.
Blue-Coat School . . . . .	148	46	194
Infant School, Ann Street . . . . .	80	70	150
Ditto, Islington . . . . .	55	50	105
National and Lancasterian Schools . . . . .	272	170	442
Schools of Industry . . . . .	—	154	154
St. Philip's . . . . .	100	100	2130
St. George's . . . . .	140	80	
St. Mary's . . . . .	160	190	
St. Martin's . . . . .	112	123	
St. Paul's . . . . .	80	20	
Christ Church . . . . .	150	187	
St. Bartholomew's . . . . .	—	—	265
St. John's . . . . .	—	—	
St. James's . . . . .	—	—	
Asylum . . . . .	130	135	
Park Street Charity School . . . . .	—	48	48
Unitarian New Meeting . . . . .	540	200	740
Ditto Old Meeting . . . . .	441	109	550
Baptists' Sunday School Union (ten schools) . . . . .	—	—	6000
Wesleyan Old Schools (two) . . . . .	—	—	1600
Wesleyan New Schools . . . . .	491	310	801
Islington . . . . .	—	—	100
Bradford Street . . . . .	160	200	360
Mount Zion Hill . . . . .	30	20	50
Thorpe Street . . . . .	—	—	80
Inge Street . . . . .	—	—	80
Catholic Schools . . . . .	—	—	200

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In the city of WORCESTER and its suburbs, a district containing about four square miles, of which the population was estimated at 24,000, the state of instruction was as follows :—

	Boys.	Girls.	Total.
Two Infant Schcols . . . . .	—	—	170
About 25 schools for the middle and upper classes, averaging 35 pupils each . . . . .	—	—	875
Endowed Schools (pupils on foundation) . . . . .	—	—	100
National School . . . . .	250	180	430
Sunday Schools—United Parochial . . . . .	—	—	700
Dissenting (4 boys', 4 girls')	—	—	1300
Lancasterian School . . . . .	—	—	200
Dame and other schools . . . . .	—	—	uncertain.

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There is also one female adult school, with 61 scholars ; one Mechanics' Institute, supported by 140 members, and possessing a library of 500 volumes ; one public library ; and about half a dozen reading societies.

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